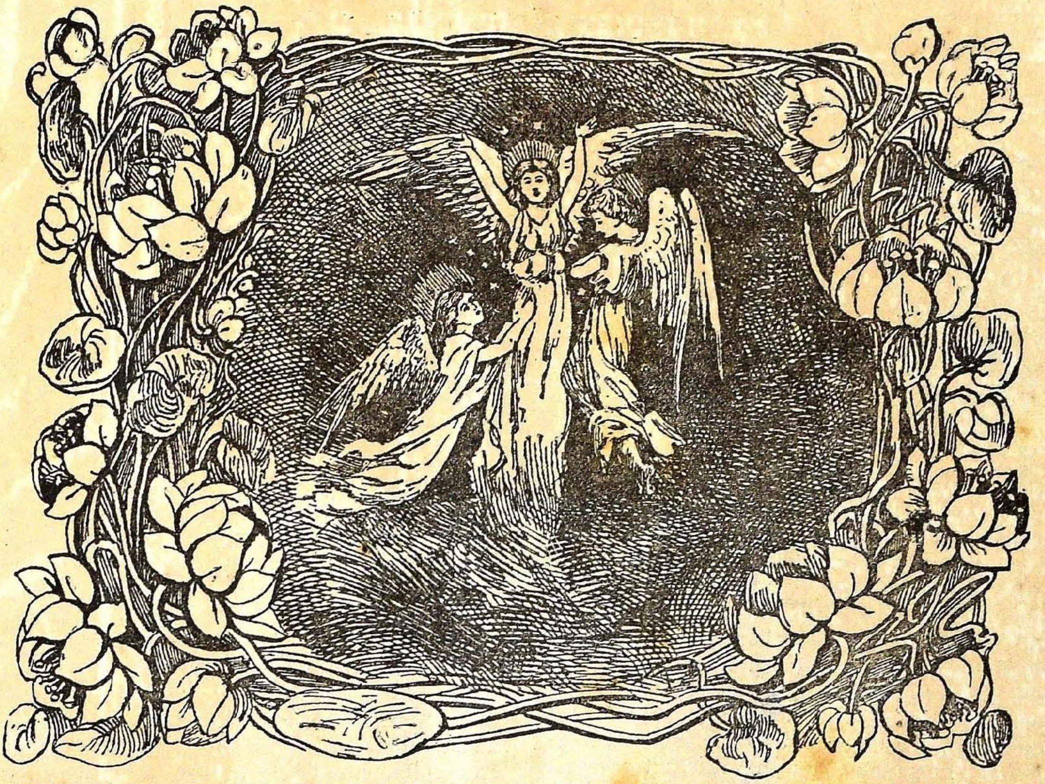

THE INDIAN LADIES' MAGAZINE.

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DREAMLAND.

I slept and dreamed that Life was Beauty,
I woke and found that Life was Duty.
Was then my dream a shadowy lie?
Toil on, sad soul, courageously!
And thou shalt find thy dream to be
A noonday light and strength to thee.

All through life there are wayside inns,
Where man may refresh his soul with love;
Even the saddest may quench his thirst
At rivulets fed by springs from above.

Let us be patient! These severe afflictions
Not from the earth arise;
But oftentimes celestial benedictions
Assume this dark disguise.

With peaceful mind thy race of duty run;
God nothing does or suffers to be done
But what thou wouldst thyself, if thou couldst see
Through all events of things as well as He.

Tennyson's Dora.

A VERY simple story is this little poem by Tennyson, and one would think, at first sight, that Dora was an insipid "goody-goody" heroine. And yet, simple as the tale is, it is one which is of perennial interest for human-kind, for it tells of the unravelling of an ordinary incident of life. And, leaving romance and adventure alone, what study more interesting can there be than the study of the great broad drama of life, we see around us—great and yet made up of quiet, common, every-day incidents, most simple and yet most dear? And Dora, our heroine, quiet, retired though she be, is yet one of the characters we oftenest meet in life, and oftenest ignore; so loth are they to appear in a brilliant light;—and yet what can we do without them? Dora, especially, must be dear to our Indian Ladies; for Dora's life shows us that it is not necessary to do great public deeds to be really useful in the world. A quiet, home life, purely lived, with all or most of its responsibilities realized, with ordinary and yet most necessary, life-duties, faithfully, happily done—makes up often the noblest and most useful life in the world. "Charity begins at home," says the proverb, and there is no sacrifice like the sacrifice of a noble woman, who forgets self and lives for the happiness of others. This is how a poet prays to God:

" I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
And a heart at leisure from itself
To soothe and sympathise.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child
And guided where I go.

So I ask Thee for the daily strength,
To none that ask denied,
And a mind to blend with outward life
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

In a service which Thy love appoints
There are no bonds for me;
For my inmost heart is taught the truth
That makes thy children free;
And a life of self-renouncing love
Is a life of liberty."

Dora is a niece of Farmer Allan, living at the farm abode, with her cousin William, the son of Allan. The old man, who loves Dora with a double love, because she is the daughter of his brother, from whom he had parted with hard words and never met again, is determined that she should marry his son.

" Now, therefore, look to Dora: She is well
To look to; thrifty, too, beyond her age,"

he admonishes his son; but William does not care for Dora as a man should care for his wife. And I am sure Dora, though slighted, loves him all the better for his firmness and honesty and courage.

" The more he looked at her,
The less he liked her; and his ways were harsh;
But Dora bore them meekly."

Dora bears all her wrongs meekly. Poor Dora! she belonged to that type of womanhood, which is often sacrificed for the happiness of others. And yet so little do the women themselves make of the sacrifice of their life, that the very people who sacrifice them know not of the wrong they do. It comes to them as a matter of course. A meek acceptance of life as it comes to them, a calm fulfilment of duty, a noble self-denial, these are the secrets of the lives of such women.

So, obstinate William, who at least, however, is honest, is driven out from his father's house, and hires himself to work within the fields. And "half in love and half in spite," he woos and weds a labourer's daughter, Mary Morrison; and Dora, poor Dora, is sacrificed as usual, for she is forbidden to have any intercourse with William and his wife.

" And Dora promised, being meek. She thought,
It cannot be: my uncle's mind will change."

I think this is the only place in which we can find fault with Dora's meekness. But we must remember that she is waiting for her uncle's mind to change; and when it does not change, she boldly disobeys him. In the meanwhile, however, she is not idle. Storing together what little she can save, she sends it to her cousin secretly, nor do they know who sends it.

In the meanwhile a son has been born to William; but his life is a hard one. Distresses come on him, poverty harasses him; yet his father helps him not, and at last a fever seizes on him and he dies.

Then does our Dora show what she is made up of; for, in defiance of her uncle, she goes to her cousin's wife, Mary;—and here let us pause to notice her beautiful character. She takes the whole blame on herself, though really no one can throw the blame on her. Her only fault was that she existed, for William to refuse in marriage!

"I have obeyed my uncle until now,
And I have sinned, for it was all through me
This evil came on William at the first."

Notice also what a noble woman she is in going to the woman, her rival, who won the love which she could not win and yet for which she longed as if for life itself; and we must remember that this noble deed is done, when the loved one is not near to admire. If Dora had gone to Mary, when William was alive, we might say her action had been done to win herself the admiration of the man. But now the man is dead, and yet it is now that Dora goes to Mary.

"But, Mary, for the sake of him that's gone,
And for your sake, the woman that he chose,
And for this orphan I am come to you."

And she is a woman of tact also; she has a good plan:

"You know there has not been for these five years
So full a harvest: let me take the boy,
And I will set him in my uncle's eye
Among the wheat; that when his heart is glad
Of the full harvest, he may see the boy,
And bless him for the sake of him that's gone."

So Dora takes the child to the harvest field and with pretty womanliness decks him with flowers to make him pleasing to his grandfather's eye; but she is a very timid woman and it needs a second attempt before she can fulfil her plan. We can imagine how her timid heart was beating with dread anticipation, how her very spirit must have shrunk into itself with fear, and yet this woman makes up her mind to brave the anger she so dreads,—a deed which even the sturdy labourers are afraid to attempt. What a woman of a strong character and a stern self-control she must have been! and the secret of it was that it was for the sake of others, and especially for the sake of her beloved one.

Her dread is fulfilled. Her uncle's anger breaks on her head like a storm; but Dora meets it bravely:

"Do with me as you will, but take the child,
and bless him for the sake of him that is gone."

Farmer Allan takes her at her word, bids her begone, and takes the pretty child. And Dora?

"She bowed upon her hands,
And the boy's cry came to her from the field,
More and more distant. She bowed down her head,
Remembering the day when first she came,
And all the things that had been. She bowed down
And wept in secret."

"She wept in secret." That was always Dora's way, so that she may not impose her grief on other people.

Then she goes straight to Mary and asks to live with her. But Mary also has a noble nature and refuses to have comfort for her boy, at the price of Dora's happiness. Moreover, she is afraid that he will not be trained well by his grandfather. So she tells Dora that she will get back the child. Dora acquiesces in this resolve; and herein we notice her sound common sense. I am sure a real desire to do good to the child by removing him from his grandfather was her motive in consenting to Mary's wish, and not a wish to spite Allan for his hardness to her, or perhaps even a wish to make Allan change his mind by laying the case afresh before him. This latter two motives could never have suggested themselves to Dora's guileless heart. But, be this as it may, the two women set out and present themselves before the old farmer. But here they see a pretty sight:

"The boy set up betwixt his grandson's knees,
Who thrust him in the hollows of his arm,
And clapt him on the hands and on the cheeks,
Like one that loved him: and the lad stretched out
And babbled for the golden seal, that hung
From Allan's watch, and sparkled by the fire."

Then Mary pleads for Dora:

"O father!—if you let me call you so—
I never came a-begging for myself,
Or William, or this child; but now I come
For Dora: take her back; she loves you well."

She tells him how William had died at peace with all men, forgiving his father and repenting that he had crossed him, though never sorry for having married Mary. And Dora—patient Dora—for once lets herself go and "hides her face by Mary." Nature had made her as the tender ivy, which cannot stand without clinging to the oak: but circumstances hitherto had forced her to stand alone. Now she has a companion in Mary and her heart is eased a little. Then, at last, old Allan's hard heart is melted and he takes them all to his heart:

"I have been to blame—to blame, I have killed my son.
I have killed him—but I loved him—my dear son,
May God forgive me!—I have been to blame,
Kiss me, my children."

So peace is restored; and

"As years
Went forward Mary took another mate;
But Dora lived unmarried till her death."

What else could we expect from her constant, faithful heart?

PADMINI.

Success in Failure.

ONE of two results attends and follows every life, success or failure; I do not mean the words as they are ordinarily understood, not just success, brilliant and dazzling in the world's sight and not failure to make one's mark in the world's opinion, nay, something stronger, deeper and more lasting; the success that is to be found in the realizing of our noble right of manhood or womanhood, success in our mission of sympathy and love to our fellow-men, success in the upholding of right and justice, success in succouring the weak and the helpless,—in a word, success in the realization of our ideals. There are a few who attain this, but how few! And for the others it is, what seems, failure,—not the failure that is due to low aims or feeble trying, which in itself is criminal, but that which is due to the harsh combination of circumstances, which thwarts every fresh effort, and deadens every faculty, till only despair and bitterness are left for the portion of the luckless victim. But can we call this failure? Visibly, it is; but is the struggle of no avail, the labour and the wounds are they in vain? No, it is blessed. If pursued in the right spirit, if we have "hitched our waggon on to a star," failure is impossible. The cry that has been wrung from an anguished heart, a heart that has suffered, hoped and yet, to all appearances, lost, "will echo in some far-off plain and guide a wanderer home again." If we, who have suffered and who do suffer, can remember this, much of our heart's longing will give place to a steadfast faith, much of the bitterness of despair will be transformed into a holy calm, and we shall be endowed with fresh energy for the renewal of fresh effort.

Discouragement in one's work and prospects, depression and anxiety about one's loved ones, or the loftiness of one's ideals, "the High that proved too high, the Heroic for earth too hard, the passion that left the ground to lose itself in the sky";—these may be some of the causes that bring about failure. Sorrow and pain, doubt and imperfect faith, heart-sickness of hope deferred, these are the portion of every human being at one time or another of life; and yet the variety of temperament is such that they produce different results in different kinds. The strong-willed, those born to fight and conquer, the indomitable may rise and triumph, but the timid and sensitive shrink under the cruel shocks of life, and yet, perhaps, such are the people who have learned how to fail, which is, after all, a much harder part to fulfil than to wear "the crown of a deserved and pure success."

Discouragement, says a thinker, is disenchanted egotism. How true this is if we think about it. It is because we expect so much from ourselves, because we have such a high opinion of the Ego, that we begin to despond, when we find that we are falling short of our expectations. The school-master begins life with great zeal. He has furnished himself with all the requirements for giving instruction. He has trained himself for his post by self-discipline and self-control, and chief of all, his heart goes out in great sympathy and love to the child minds that will be entrusted to his care, and so he sees radiant and worthy results in store. But, alas! he has considered lightly the difficulties that he will encounter and that will eventually become stumbling-blocks to him—the carelessness and stupidity and indifference of the children, the thousand-and-one little worries that upset his own temper, the innumerable little details that must be attended to and that sap his energy and leave no room for ideals, and the many checks that he meets with from external circumstances. The result is discouragement and depression and what he terms 'failure'. As he looks back on his life, on the dawn which began with such rosy radiance, on the heat and toil of the noon-day and on the deepening shadows that close round him in the twilight of life, he is dissatisfied. How much has he done? But little—How much has he left undone? Much, beyond all reckoning; and thus has he not missed his ideals? Are there not many such cases in our everyday experience in the different walks of life? The life of the minister is full of sorrow and discouragement. At the end of his ministry he sees but little fruit, perhaps, a number of opportunities lost or taken out of his hands by circumstances, and now he cannot do anything as the golden moments are flying and yet leaving a lasting record behind them. The pathos of it is great, but yet through clouds of trailing glory, the answer comes in ringing peals:—

> "Thou has not failed! where holy love and truth
> Contend with evil, failure cannot be!
> Their sorest scars claim reverence, not ruth,—
> Their worst repulse is still a victory!
> Thou well-beloved, who didst bend the knee
> In pure self-sacrifice to meet God's frown,
> Kneeling, wert circled with the martyr's crown."

The world, it is true, judges by tangible results but many forget the unconscious influence that life wields upon life. It goes on continuously. In every single action of ours, in the greeting that we give one another in the street, in the words we speak, in the letters we write, in our daily contact with others, there passes from us

some of our life, some subtle influence that leaves a deep impression on others far more lasting than the things we do. Take the mother for instance. The whole day she is busy doing things for her household; she is engaged in carrying out the wishes of her family, in looking after the comforts of each member, and the day passes before she is aware of it; and at night as she looks back upon her day's work, she sees nothing but the endless routine of daily pursuits and she sees she has done nothing for the sake of humanity. But, gentle lady, have you forgotten the patient sweetness with which you ministered, the kind words and looks of love, the bright smile and happy greeting, the joyous welcome you gave your friends, the sweet sympathy that you so freely gave to your dear ones and to strangers—and is this of no avail? In all these things you were "scattering seeds that will spring up in sweet flowers in other hearts and lives?

. . . . . .

I am anxious for the welfare of my friend. When I see her suffer it hurts me sore. When she holds out imploring hands to me to console her, I am helpless. I would do so much and yet I can do so little. The helplessness of it makes me weep bitter tears. Of what use am I, if I cannot help one human heart wher most she needs it. Is this not the cry of many a weary mortal, who would lay down his life for his friend? Yes, we can work no visible change, perform no miracle, but bow down humbly to the will of a good God. But, remember, friend, as your friend looks back upon her anguished hours, does not the remembrance of your honest sympathy, your love and kindliness, does it not lighten the gloom and cheer her like a ray of sunlight?

"Ah 'tis much
In this weary pilgrimage, to meet
A royal face like thine: to touch the hand
Of such a soul-fellow: to feel the want
The upward-crying hunger, the desire
The common hope and pathos."

Is it a small thing? and can a man who has laid himself out in pure, patient and useful ministry say that he is a failure? Nay, ours is but to do whole-heartedly and in love and not to question results.

. . . . . .

And what about the realization of my ideals? When first I began life I had such ambitions, such a longing to help my fellow-creatures, to lift the burden of human woe even ever so little, to bring a joyous smile to one, at least, one tear-stricken face; but how far have I succeeded? All round me is the misery of the world, the cry of the helpless orphan, the moaning of the widow bereft in her youth, the suffering of the sick, and the reign of sin and want and woe, and yet in the midst of this, we lead our usual lives. We eat and drink and sleep and make merry, indifferent, callous to it all. And when we would do something, circumstances perhaps prevent us, custom, tradition all rise in opposition. Even though we have honest intentions to do good, we are very often baffled. We seem helpless—such 'failures.' But, am I justified in sitting still—should my depression prevent me from trying to do my best. No, "Ours is not to make reply, ours is not to reason why, ours is but to do and die." In the words of Charles Kingsley "Do thou fulfil thy work, but as yon wild-fowl do,—Thou wilt heed no less the wailing—yet hear through it angels singing!".

. . . . . .

After all, to think of results is to think but of ourselves. But we must take to heart this great lesson that our whole life begins and ends with self-sacrifice. Our duty is to do. Our happiness is to be found only in that of others. Our deeper life will be fulfilled only by ministry to others. Life is a mosaic. Each piece must be fitted with care and skill. In every little action of ours we must be pure and stainless, each little moment of our lives should be filled with holy and useful living. We need not look for the morrow, we must live for the day and that well. "The year is a book, and for each day, one fair white page is opened before us; and we are artists, whose duty it is to put something beautiful on the page; or we are poets and are to write some lovely thought, some radiant sentence, on each leaf as it lies open before us; or we are historians and must give to the page some record of work or duty or victory to enshrine and carry away."

And then,

"And what is our failure here but a triumph's evidence,
For the fulness of days? Have we withered or agonized?
Why else was the pause prolonged, but that singing might issue thence?
Why rushed the disords in, but that Harmony should be prized?"

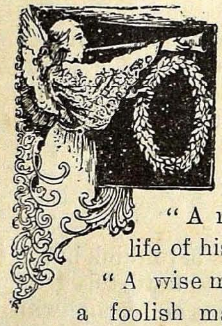
AN INDIAN LADY.

Maxims and Mottoes.

FROM SACRED WRITINGS
FOR HOME AND SCHOOL TEACHING,
ALPHABETICALLY ARRANGED.

BY LADY BENSON.

I.



"ABHOR that which is Evil."

"A soft answer turneth away wrath, but grievous words stir up anger." Prov. XV. 1.

"A righteous man regardeth the life of his beast." Prov. XII. 10.

"A wise man maketh a glad father, but a foolish man despiseth his mother." Prov. XV. 20.

"As to the orphan wrong him not." Koran, ch. 93 : v. 9.

"A fool's voice is known by multitude of words." Eccl. I. 3.

"All unrighteousness is sin." St. John, V. 17.

"A virtuous wife is a man's best treasure." Traditional saying of Mahomed."

"Add to your faith virtue ; and to virtue knowledge and to knowledge, temperance; and to temperance patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness charity. II Peter I. 5-7.

"A whisperer separateth chief friends" Prov. XVI. 28.

"A man that hath friends must show himself friendly." Prov. XVIII. 24.

"An idle soul shall suffer hunger" Prov. XIX. 15.

"A prudent wife is from the Lord." Prov. XIX. 15.

"A friend loveth at all times, and a brother is born for adversity." Prov. XVII. 17.

"A merry heart doeth good like medicine." Prov. XVII. 22.

"Abstain from all appearance of evil." I Thess. V. 22.

"A good name is better than precious ointment." Eccl. VII. 1.

Some Instinctive Tendencies of Childhood.

ALL good discipline must be based upon the thorough understanding of the child-mind, and it must adapt itself to the natural feelings and tendencies of the child. The essential business of the teacher, therefore, is to make himself thoroughly acquainted with the workings of the child-mind and child-nature.

The impulses and instincts of childhood are many. The teacher must learn to understand them, to appeal to them, to use them rightly, to encourage or check them. Fitch says, "The habit of subjugating one's impulses, of constantly recognizing the supremacy of law and bringing one's actions into harmony with it, is one of the first conditions of an orderly and well-disciplined life." To do this thoroughly, the teacher must study the mind of the child.

SOME INSTINCTIVE TENDENCIES OF CHILDREN.

1. *Fear.*—The child has an instinctive fear of punishment, it recognises harsh words and tones of anger. This is a great weapon in the hands of the teacher, but a right use should be made of it, or else if carried to extremes, the spirit of the child would be dwarfed.

2. *Love.*—There is the instinctive desire in children to please whom they care for, and to win their approbation. The teacher who has won the love of her pupils will have obtained better results than one who rules by fear. Here the personality of the teacher and her deportment go a great way in winning the love of the children.

3. *Curiosity.*—The child is endowed with a boundless curiosity. The world to him is new, fascinating, wonderful, and he sets himself to find about things in his childish fashion. The teacher has to direct his movements and to help him, hence, this characteristic if properly used, is very useful in education. The child loves to handle material objects ; therefore, the teacher's earliest appeals must be through objects shown, or through acts performed or described. Hence, come in the advantages of kindergarten methods of teaching and that of object lessons. Later on with the growth of mind and the widening of experience, the sense of curiosity will lead the child to find out for itself the rational relations between things ; reasons, causes, abstract con-

ceptions, and so on. It is then that the reasoning powers awaken in the child. Hence, this characteristic, *viz.*, curiosity, must be encouraged and used in the right direction.

4. *Constructiveness.*—Closely in connection with the above tendency, the child exhibits great manual activity in the handling of objects, in doing and in undoing, in setting up and knocking down. The more he handles material objects, the more clearly he gets acquainted with them. Kindergarten methods help to cultivate this tendency and when compared with book learning, the impressions given by the object-teaching and by experimental methods become real to the child.

5. *Activity.*—Children are always active, the teacher must use this activity in the right direction and give them legitimate work, it must be turned into proper channels and then it can be trained to habits of attention and diligence.

6. *Imitation.*—James says "man has always been recognised as an imitative animal and this characteristic is strong in the child." You at once see it in the games and amusements of children. In lessons the teacher is eagerly watched by a dozen pairs of little eyes, which are carefully taking stock of her deportment, manner, her behaviour; hence, the teacher must be careful to do exactly what she wishes her class to do, and also of the example she sets before them.

7. *Emulation.*—This is closely allied with the above characteristic. It is an impulse to imitate what you see another doing in order not to appear inferior. Every school has a certain tone, a standard which has been set up by the teacher's own example and by that of the previous pupils. The new class tries to follow in the footsteps of the old. Children vie with each other in gaining excellence. The sight of effort in others makes us work. The teacher should be careful not to let this degenerate into rivalry. Children are by nature generous and not spiteful, and in games, and in lessons, they are naturally fair and just to each other, and the teacher must encourage this. Marks, Places, Prizes, Distinctions—all these help the teacher to cultivate this tendency.

8. *The fighting Instinct.*—In children this instinct is always dormant, though it does not show it is there. When in company with others, a child does not care to own that he is beaten by a difficulty; he always tries to overcome it. A teacher must rouse this power in the pupils and make him be ashamed of being scared at difficulties. Now-a-days the theory is that everything should be made easy and interesting to the child, but this cannot be done in every step of education. If once the child is roused to fight and to win, this instance becomes a turning point in the character of the child and serves as an example for himself.

9. *The sense of ownership.*—This begins to show itself from the time the child learns to speak. The words "My" and "Mine" have a peculiar meaning to the child; the sense of possession gives him pleasure and teaches him to be careful. Habits of order, neatness and method may be taught through a judicious use of this tendency in keeping books and notes neatly, in the arrangement of the class-room, in the keeping of maps, drawings, and pictures; in such things children must be taught to take a special interest. The teacher must cultivate the sense of ownership in one's school, and this helps the keeping of order and method in the school.

Such is the mental organism of the child whose springs of action the teacher must understand, and to whose ways he must be accustomed. He must start with these native tendencies, and by sympathy, careful judgment, and tact he must enlarge the pupil's experience. He must give him new objects, new stimuli, and make him taste the results of his behaviour and as his life becomes fuller with memories of associations, the child will remember his past experiences, and thus determine his future conduct; but the teacher must always be careful to respect the original tendencies of the child-mind and make them as his bases to build the structure of good habits and good character.

By an Indian Lady.

Instructions on Infant Feeding and Nursery Hygiene.

MOTHER'S milk is the best food for the infant. During the first 7 to 9 months the child should draw its nourishment entirely from the mother's breast. It is a growing idea with some of the better class people in this country that breast-feeding is not essential to the interest of the child and is distinctly prejudicial to the mother's. This notion is altogether erroneous. It is cruel and most unnatural for a mother, if she is able, not to

nurse her own child. For by so doing, she violates the laws and institutions of nature which cannot be done with impunity. It is a well-known fact that mortality among hand-fed children is far higher than among the breast-fed and a mother, therefore, by nursing her child considerably increases its chance of existence. Unfortunately, however, circumstances may arise to prevent the possibility or desirability of breast-feeding. In such cases infants have to be brought up by hand.

The principal points to be considered in resorting to an artifical food are the nature and composition of the food and its digestibility. All artificial foods for infants must be as far as possible similar in composition and character to the natural food, viz., mother's milk. The average composition of human milk is

water 88 parts in 100,
fat 4 parts,
proteids $1\frac{1}{2}$ parts,
milk sugar $6\frac{1}{4}$ parts,
salts $\frac{1}{4}$ part.

Cow's milk altered to approach in composition human milk is about the best substitute for mother's milk. The composition of cow's milk is as follows :—

water 87 parts,
fat 4 parts,
proteids $3\frac{3}{4}$ parts,
milk sugar $4\frac{1}{2}$ parts,
salts $\frac{1}{4}$ part.

Now there are some marked differences in composition between the human and cow's milk. Cow's milk contains much more proteid or nitrogenous matter than the human, considerably less sugar and more salts. In other words, cow's milk is the richer of the two in matter of nitrogenous material and salts and poorer in regard to sugar. Beyond this difference there are others of even greater importance, viz., the curd formed by cow's milk is more bulky, less and more disposed to form large clots than that formed by human milk, with the result that the latter is far more easily digested than the former. Cow's milk is modified in various ways to make it suitable for infant's use. Dilution with pure boiled water with the addition of sugar is the mode of preparing cow's milk that is most widely used and it does very well for strong children with good digestion. The proportion of water to be added varies slightly in different cases according to the amount of nitrogenous matter the child is able to digest. It may generally be laid down that, during the first 6 weeks, 2 to 3 parts of water to each part of milk must be used. Thereafter the dilution must be gradually reduced giving equal parts of milk and water till the 4th month and then two parts of milk to one of water till the 8th or 9th month. After this the strength of the mixture may be gradually increased until by the end of the 1st year the baby is taking pure milk.

Dilution of milk with barley or lime water is advised in some cases by medical men. When properly prepared and used they do no harm and some even believe they increased the digestibility, but in actual practice they do badly in the hands of most people. It is better to be without them.

The sugar added to milk should preferably be milk sugar but ordinary white sugar answers the purpose almost equally well.

Boiling of milk is the next point to be considered. Too long boiling of milk is attended with certain disadvantages. It gives a somewhat disagreeable taste and smell to milk. It alters its composition by coagulating an important substance in milk, called lactalbumin and makes it thereby less digestible and therefore less nourishing, and more than all it interferes with the natural antiscorbutic properties of the milk. Milk for children should therefore only be carefully heated to a point short of actual boiling and maintained in that condition for about 20 minutes. Rapid steaming should be entirely avoided.

The bottle used for feeding infants should be such as would admit of thorough cleaning. It should have no cork or long tube connected with it and should be provided with plain conical rubber nipples which fit the neck properly. The opening of the nipple should be large enough to allow the milk drop through it when the bottle is turned upside down.

When feeding an infant from the bottle the mother or nurse should sit down and give the same attention as she would do to that of suckling. The milk should be given at the temperature of the body.

Regularity in the time of feeding is very important. A breast-fed infant should be fed for the 1st four weeks every two hours except at night when sleep of four hours should be allowed, and this after the first month may be extended to 6 hours. After the 1st month the interval should be extended into $2\frac{1}{2}$ hours and by the 2nd month it should be 3 hours. In hand-feeding, as a rule, slightly longer intervals should be allowed than breast-feeding owing to the fact that artificial food is less digestible than mother's milk.

When the meal is over the bottle must at once be emptied and cleansed throughly with soap and hot-water and put to soak in clean water or better still in a weak solution of boracic acid or permanganate of potash until required

again. Occasionally the bottle may be sterilised by placing it in boiling water. No milk which has remained for some time in a bottle should be given to a child and it is important not to allow a drop of milk to dry on the glass inside the bottle as it is difficult to remove thoroughly. The baby should never be allowed to suckle the nipple of an empty bottle and the constant suckling of a solid India rubber teat which is a favourite among the nurses as a means of quieting the child should be discouraged as much as possible.

The quantity of milk to be given varies according to the health of the child and in a healthy child it may be left to its appetite. It is well however to have some idea of the amount the ordinary child requires at different ages.

Age.	*At each feeding.*	*In 24 hours.*
1 week	1 oz.	10 to 12 oz.
1 month	2 oz.	1 pint.
5 months	4 oz.	1½ pints.
9 months	7 oz.	2 pints.

The quality and composition of cow's milk varies slightly with the nature of the food upon which the cow is fed. It is usual in this Presidency for cow-herds to feed milching cows on oil cakes, and cows fed on such foods yield a milk with a higher percentage of fat and it is less digestible than ordinary farm-fed cow's milk.

CLOTHING.

In this country, the children of the poor and middle classes are generally brought up without any clothing whatever and they seem to be none the worse for it. As a rule however children in this country require some clothing to protect them from changes of weather. A child's clothing should be uniformly warm, light and soft and should be fitted moderately loose, so that it can be put on and off quickly.

FRESH AIR AND CLEANLINESS.

Fresh air and cleanliness are absolutely necessary for perfect health and consequently the nursery should be the best ventilated room in the house. The room should always be perfectly dry and clean. For healthy children the risk of injury from drafts is much less than deficient ventilation. As a rule a baby should be taken out every day.

BATHS.

A healthy child should have a bath every day. For babies who are not strong enough, sponging should take the place of baths. Young babies should only have warm baths. All inferior soaps which generally irritate the tender skins of the child should be avoided. Baths should be given in a part of the room free from drafts and children should not be kept in baths any longer than is absolutely necessary. The drying process must be rapid and thorough and exposure to drafts immediately after bath should be avoided.

All linen in a child's bed should be clean and dry and whenever soiled must be changed immediately.

It is to be noted that in all cases of diseases in infants, prompt treatment is essential and no time should be lost in sending for the doctor.

R. W. MATTHEW,
Ag. Health Officer, Madras.

In sight of the Crystal Sea.

Nature in all her moods and manifestations inspires us with wonder and awe, but to all human minds who delight in nature, the best emblem of dauntless, unconquerable power, unwearied and invincible is the sea with its wild, tameless and changeable beauty. In every mood there is music, poetry and beauty. In every phase there is light. To what can this mighty element be compared, or who can describe its glorious beauty? It is like trying to paint a soul,—to paint the dancing sunlight in the sparkling waters, to try to translate into form and words the play of colour in nature's wonderful fairyland. It is impossible, beyond the power of man;—and yet we can only translate its moods as they appeal to us and mingle with our own changeable moods. Who has not experienced the soothing touch of the music of the sea? When the evening hush has fallen, the soft rythmic measure mingles with our dreams: when the sadness of our thoughts overpower us, the moaning of the restless waves, speaking of their own longing and unquiet is as a mother's lullaby: when the waves dash themselves in resistless fury against the limiting shores, we hear the distant clash and thunder of battle. In such ways does it speak always mingling with our thoughts and at the same time soothing us. The music of sorrow, of peace, of victory, and of love are heard in the murmuring of the waves, till at last for those who have struggled and conquered, it becomes the "music of eternal love into whose vast harmonies all our discords are drawn at last."

Who tires of looking at the sea? Every time I look at her she is new, fascinating and beautiful. In the early morn with the light before the dawn playing upon the quiet waves, wrapped in a mantle of transparent grey, she reminds me of a pearl, the gem of tears. There is expectancy on the waters as if they were rising to meet the rosy dawn, and yet the night shadows are

lurking behind and are still present in their influence. Again, under the sparkling sunlight, as the waters scintillate in transparent shafts of iridiscent light, to what can we liken her but to that most precious of all gems, the diamond! At such times, it is like a little child sparkling with joy, vivid with glowing life, rippling with infectious laughter. Again, as the evening shadows lower and the sunset fades into the deepening dusk, it is like a radiant opal with a tinge of blue and green, the soft yellow and red tints of the sunset glistening through the green. Then the white crest of the billows stands in bold relief from the green moving mass. It looks glowing, but seems to foretell its changeable moods. The changing lights and the soft shadows speak of brightness and of trouble, of its joyousness and of its relentless cruelty. Then, under the rays of the soft moonlight, it is one mass of molten silver studded with moon stones. It looks softened and chastened. The effect of the moonlight is lovely. The rays fall vividly on one part, while the surrounding sides are partly in gloom. This radiant silvery path seems to invite us to the world beyond, leading us away from the darkness of misery and despair on the wings of hope and light and love. The effect is grand, moving and beyond all words. And then when the mantle of night has fallen, when there is no moon to lighten the gloom, how chill and numbing it is by the seaside. The limitless expanse of water, shrouded in gloom, the palpitating restlessness, the moaning, which seems to have a mystic meaning in the darkness, does it not speak to us of sorrow and death? But here and there on the face of the waters appears the phosphorescent gleam which lightens the dark like a falling star. Even so for us, in the midst of our heaviest afflictions the star of hope is present to lighten our troubles. Such are some of the phases of the sea and we can never tire of looking at it and glorying in its various moods and the boundless expanse, which speaks to us of eternity. When we stand on the sea-shore and look towards the boundless horizon, we seem to stand before Heaven itself, with no count of the moment, hours or days. It speaks to us of the Infinity of the power of the Creator. The great heart of the sea calls to the great heart in human nature. Deep calleth unto deep, and the question and answer mingle and lose themselves in eternity.

NILOTHPALAM.

We are spirits clad in veils:
  Man by men was never seen:
All our deep communing fails
  To remove the shadowy screen.

A Purdah Party in Hyderabad.

Mrs. Sarbuland Jung, who is one of the most active members of the Hyderabad English and Indian Ladies' Association, gave a very pleasant party at the Amin-Bagh Gosha Hospital recently. A great many invitations had been sent out and between thirty and forty English and Indian ladies were present. The Amin Bagh Gosha Hospital is situated in the most central part of the Hyderabad City, in a quiet lane, not more than a hundred yards from the Main street. It is one of the best equipped women's hospitals in India, and nothing more practical or more beautiful than its marble paved wards and its central courtyard of restful green turf lawn, cooled by a fountain and shaded and beautified by shrubs and trees, can be imagined. Mrs. Sarbuland Jung received the guests on the lawn, and conducted them to the verandah of one of the unoccupied wards, where coffee, tea, and a great variety of delicious cakes and bonbons were handed around by neatly attired nurses in hospital uniform. With the courtesy which is characteristic of Hyderabad ladies, Mrs. Sarbuland Jung soon made every stranger feel at home, and a lively hum of conversation rose on all sides. An English writer has truly remarked of Indian women, that "their real motive in dressing well is to compete with each other, not to shine in the eyes of the sterner sex". The lovely saris and magnificent jewels of the Indian ladies, and the muslins and laces of the English ladies, worn to delight and please each other, added not a little to the enjoyment of the evening. A scene like this makes one realize that the old order has indeed passed away and new modes and new ideals are taking its place. Brocades and satins and dull colored heavy silks are no longer popular; soft, clinging chiffons and crepes, Japanese embroideries and the lightest of colors are taking their place. And, looking at our Indian ladies, one remembers the picture, which Miss Noble in her remarkable book the "Web of Indian Life" very ably draws for us of the Indian housewife, bereft of her spinning, weaving and even cooking, with her daughters in other homes and her sons making separate homes with their wives, setting herself in her unsought leisure, to seek to know, to think, to judge—until her mother-heart awakens and realizes that "the interest of the mother is ever with the future and that she must determine, and effectively determine, that the lot of her sons shall be victory, and not surrender". During the evening Mrs. Sarbuland Jung gave a most interesting address to the following effect:—

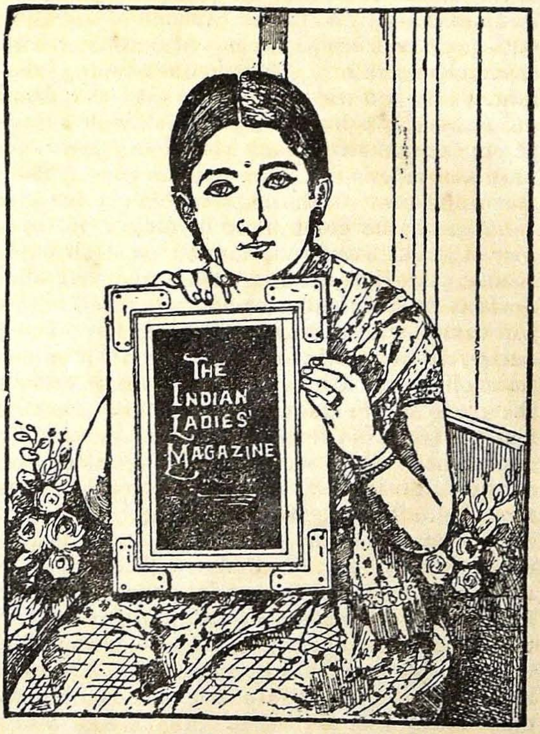
My dear sisters, it is my good fortune and great privilege to-day to meet you here and to

have the opportunity of saying a few words to you. We must congratulate ourselves, my dear sisters, that collectively and individually, we as an association have not stood still during the past five years. We, who are members of the most conservative Indian Society, have by means of this association realised to some extent our responsibilities and duties towards the community at large. The measure of our success encourages us to suppose that when given opportunities, we shall not fall short of realizing and improving them. I rejoice to think that national consciousness and the well-being of land and people are awakening amongst us. We realize that the education of women, moral, social and national can alone ensure the success of the future generation, and also keep the wife in touch and sympathy with her husband. Since Hyderabad the blessed, is a Mohamedan State, where men have assimilated English manners and adopted them without reserve, it is pre-eminently necessary that women, instead of hampering and retarding men, should look to the future and fit themselves for its responsibilities. At this critical period there came to us an English lady in the person of Mrs. Casson Walker, who by her love and sympathy has broken away every barrier of race and religion and by her genial personality and persevering and painstaking interest has bound East and West with the cords of mutual love and esteem. My prayer is that this happy relationship may never be dissolved. The Zenana school and the Zenana hospital are very tangible results of this union of East and West. The English woman, within reach of medical aid for herself and sympathising with the sickness and pain, which is every woman's lot, gave to us the idea of this hospital for gosha women, which our beloved Prince, His Highness the Nizam, has so generously financed. Let us remember that this hospital comes to us, Indian women, in memory of the greatest woman of our time, Victoria the Good, and, as a gift from the Premier Indian Prince, our beloved Nizam. May the blessing of God the Great, the All-merciful, rest on His Highness the Nizam, Mrs. Casson Walker and every member of this Association, and may the time come soon when "East and West, without a breath, mix their dim lights, like Life and Death, to broaden into boundless day."

"Have patience, thou art here by God's command,
Spend not thy time in musings wild and vain,
Fulfil thy task, repay this world's demand,
Love all, trust God, then thou'lt lose all thy pain."

Easy Pages for our Girls.

I. THE FROG—LIFE, HISTORY, STRUCTURE AND HABITS.



Perhaps my readers will smile when they see the title of this article. The frog is such an insignificant little thing, loathsome in appearance, and altogether unlovely! A few days ago as I was turning over the pages of a Natural History book, I came across the life-history of the frog and to me its creation seemed wonderful. Truly, if we examine even the minutest organism in vegetable matter or in life, we perceive that its creation is wonderful, awe-inspiring, and soul-stirring.

The frog is amphibious. It is one of the lowest class of vertebrates. It has a history because it undergoes a change in structure, in appearance, and in habits. It is a winter-sleeper; when the frost and snow cover the ground, it scoops out a warm little hole for itself in the mud at the bottom of ponds and sleeps there, till spring comes and vivifies nature again. Then it lays its eggs at the bottom of the pond and returns to the top to enjoy itself and to look about for food, with no more thought of the eggs lying in the nest of mud. If we are of a turn of mind that delights itself in studying nature, we would observe as the days grow warmer that the ponds get covered on the surface with floating masses of dirty-looking jelly, and if we look more

carefully, we shall find little black specks in the middle of this jelly. These are the eggs, the jelly is a slippery mass and its function seems to be to prevent the eggs from rubbing against each other and to protect them from the ravages of birds and fish. Soon the warmth of the life-giving sun hatches the eggs and a strange, tiny creature comes out. What is it? It is not a frog, it is in no way like a frog. It has a large head and a sort of tail coming straight out of it. There are no limbs of any kind, but it seems all head and tail, so is called tadpole, the probable meaning of the word being tad—tailed and poll—head. These cling to the floating weeds by a pair of suckers and remain fixed for a few days. If, after some time, we notice them again, we shall see that these tadpoles have grown much bigger and that now they have a very long flat waving tail, by help of which they swim about in the water like the fish. The suckers that were in the place of the mouth have now disappeared and a very wide fish-like mouth has made its appearance. Further, we notice that on the sides of the head three pairs of pink fringes have appeared. These answer to the gills of a fish. They feed on the soft shoots of water plants, *i.e.*, on vegetable food. So that now the tadpole is like a fish in form, partly in structure and in habits. After four, six or eight weeks we find the tadpoles changed in appearance again. The first change is seen in the appearance of the hind legs, which begin in the form of two little lumps, one on each side of the tail. As these grow and develop into the hind legs, the great tail wastes and disappears entirely. A little while after the appearance of the first two lumps, two others begin to show themselves on each side of the body near the head. These grow rapidly and force themselves through the skin and take the form of the two forelegs and feet. As the legs have been appearing changes have been taking place in the general appearance. The head and body have grown large and broad, the mouth, which was more towards the under side of the head, is now quite in front and has grown large and the eyes seem to force themselves out and stand out prominently. Internal changes are also taking place. The external gills have disappeared giving place to the lungs, the heart which was two-chambered in the tadpole becomes three-chambered in the frog. Thus this change is complete. It has become a new creature, a frog, at last It leaves the water and resides in the green field. It has now given up vegetable food and taken to animal food; and a very greedy animal it is too. It still continues to grow as a frog and as it grows, it sheds its skin from time to time, tearing it off with its paws and swallowing it every bit!

Such is the life-history—now, for a short description of its structure. The frog is a leaping animal and thus we notice the great length and size of the hind limbs as compared with the short fore-legs. This gives it its ungainly and awkward appearance. We notice that it always rests upon its hind legs; every movement is a leap. It cannot walk. It is a land as well as a water animal. To enable it to swim, its hind-legs are webbed—it has five very long toes in each hind-foot with a web between them. The front paws have only two toes and they are much shorter and not webbed. Next, we must notice its breathing apparatus. The frog has no ribs—its lungs are not enclosed in a strong box. It does not breathe like other animals. If we watch it, we see it constantly swallowing and so it is, taking gulp after gulp of fresh air and forcing it down to the lungs with a special effort. As may be imagined very little can be taken in this way, and hence there is something else which helps it to breathe, viz. the skin. It is very porous and as long as it is moist it absorbs air. Hence the instinctive desire of the frog for damp, and moist places on land. The frog is a cold-blooded animal. It is cold and clammy to the touch, hence as there is so little heat in the body, it does not require a warm coat of fur or wool. Thus it is provided with a naked skin, which is very clammy to the touch. Being a cold blooded animal, it can live in the water with ease. Next if we observe the way it feeds, we see that it is very keen-sighted with its goggle eyes, and that it always catches insects on the move and not when they are still. The head is large and broad and set square on the shoulders. The prominent eyes set in the head help it to make up for the deficiency of neck. It has a wide mouth. The upper jaw contains a row of sharp, spiky teeth, all pointing *backwards*—so that once the prey goes in into the mouth, it is not allowed to come out again. It swallows its food and hence has no teeth for chewing or tearing purposes. But the most remarkable peculiarity is found in the structure of the tongue. The frog's tongue, instead of springing from the back of the mouth like other animals, has its root in front and actually points backwards to the throat. It is very fleshy and the frog is capable of throwing out the tongue in front beyond its mouth; when it sees an insect it darts it out, catches the prey and throws it back into its mouth again. Its tongue is a trap. The tongue is covered with a thick slimy matter and once the insect gets on to it, it cannot escape.

Such is the structure and life-history of the frog. It seems to be of no use in the world, but if we enquire closely, we find that it is one of the gardener's best friends in clearing the garden of all foreign and inimical visitors.

II. Scientific Experiments.

1.—EXPERIMENTS IN POROSITY.

Porosity is an attribute of matter. In all matter there are pores or spaces between the particles. Sometimes they are plainly visible. Sometimes they are indistinguishable. But we know they are there, because we can compress the particles together.

A BLOTTING PAPER FILTER.

Place a blotting-paper on the mouth of a tumbler; pour upon it some water darkened with charcoal or other such substance. The water will filter into the tumbler in a perfectly clear condition; the blotting-paper will retain all the solid impurities of the charcoal or coal.

TO PASS STEAM THROUGH CARD-BOARD.

Take two tumblers or goblets of equal capacity, place one of them on the table, and pour into it a small quantity of hot, almost boiling water. Then cover the tumbler with a piece of card-board, and place over the card-board the other tumbler. Care must be taken that the upper glass is perfectly clean and free from moisture. Now wait a while and you will perceive that the steam from the boiling water in the lower vessel will penetrate the card-board, the porosity and permeability of which will thus be clearly demonstrated, and the vapour will in time fill the upper glass. Wood, cloth, or woollen substances can be experimented upon in succession, and will give the same result. But there are other textures which are impermeable, and will not permit the transmission of the vapour, such for instance, as vulcanized India-rubber, of which water-proofs are made.

This experiment tends to explain why fog is, as it is well said, "penetrating." It passes through the tissue of our cloth coats and our flannels, and thus comes into contact with our bodies. A water-proof will protect us from its reaction.

2.—EXPERIMENTS IN CENTRIFUGAL FORCE.

Centrifugal force, which means "flying from the centre," is the force which causes an object to describe a circle with uniform velocity and fly away from the centre.

TO KEEP A PENNY REVOLVING IN A LAMP-SHADE.

Grasp a lamp-shade in the right hand. Now, with the left hand, twist a coin on its edge into the shade, and at the same moment cause the shade to rotate in the right hand in the opposite direction. The coin will roll round without falling. If the movement of the shade be gradually slackened, the coin will by degrees rotate towards the lower part of the lamp-shade; if the speed be augmented, the coins will by degrees ascend the cone towards the upper circumference. The movement of the coin will continue just as long as the twisting motion of the shade is kept up. The coin is maintained by the action of the centrifugal force, and moves in an inclined position similar to that of a rider in the circus. With practice one can roll two pieces of money in the lamp-shade at the same time. The experiment we have described is very easy to perform, only a slight movement of the hand is needed. Although some dexterity is required in launching the penny into the lamp-shade at first, still no particular skill on the part of the performer is required. We ourselves have done the trick with ease and have taught many persons inexperienced in sleight-of-hand to perform it. If a lamp-shade be not available, we may use a basin or pan, or a salad-bowl; but the card-board lamp-shade is lightest and most handy, and should be chosen in preference to all other articles. A Japanese umbrella will also suit.

III. Greek Legends.

THE STORY OF PSYCHE.

Once upon a time there dwelt in Greece a king who had three beautiful daughters. The two elder sisters were married to rich men; but Psyche remained with her father, and she was the most beautiful of all. Indeed she was so beautiful that people thought her a goddess come from heaven. One day it happened that a warrior from far came to the Temple of Venus, and seeing Psyche standing in front of the altar, he thought her Venus herself and worshipped her as the goddess of beauty. This made the real goddess so angry, that she began, from that moment, to hate poor Psyche. She called her son, Cupid, the God of Love, to her and told him to go to earth and kill the beautiful maiden. This Love promised to do and went down to earth, taking his bow and his quiver full of arrows.

Then he began to search for Psyche and at last he found her, on a hot afternoon, asleep in a cool quiet spot in the palace grounds. He had come to kill her, but when he saw her wonderful beauty, he fell in love with her instead, and, knew that he could never kill her. And from that moment he resolved to marry Psyche and began to lay his plans to win her.

He went to Apollo, the Sun God and asked his help, which was promised. Troubles began to come thickly over the land of Psyche's father, till the latter at last sent to the Temple of Apollo, asking the oracle why these troubles came. The answer was that the gods were angry because Psyche was too fair for a mortal, and that the only way to bring back peace to the land was to dress the maiden in her bridal robes and take her in the evening to a rugged cliff by the sea. There she was to be left alone to become the prey of a ruthless monster who would otherwise ravage the land from end to end.

When the old king heard this, his grief was terrible ; but Psyche comforted him and told him that she would rather die thus honorably than live in peace and let the land perish. But the old king would not listen to her. However, his people took the matter into their own hands and resolved that Psyche should die. So she was dressed in her bridal robes, with her golden hair all down her back, and led out to the rock, where she was left alone, to wait for the monster.

Now her heart began to sink with fear, and soon she fell fainting to the ground. Upon this, Love, who had been watching from afar, called Zephyrus, the god of the gentle wind, to him and bade him carry Psyche away and lay her down in front of Love's own golden house. Here Psyche woke from her swoon and found herself lying in flowers in a strange valley. Looking around her, she saw a golden house gleaming through the trees. She hastened on and passed through a beautiful garden into the palace. Here she wandered from room to room, wondering at the beauty around her. About noon she came to a room, where a dainty feast was spread. Here a voice called her by name and bade her eat, casting away all fear, for this was the house of the husband, the gods would send her. So Psyche ate and at evening lay down to sleep, while unseen musicians sang sweet songs.

After this Love visited Psyche every night when it was dark, but Psyche could never see him. One night she dreamed a dream, that her father and sisters were weeping for her ; and then she begged Love for leave to see them. Love answered that he feared evil would come out of it, but still she was to have her own way. So, her sisters came to the palace and were astonished at its splendours, but they were jealous of Psyche's prosperity and very inquisitive about her unseen lover. Moreover, by this time, Venus had discovered the perfidy of her son, and in anger she sent an evil dream to Psyche which made her wish for her sisters again.

Again Love granted her request and again the sisters came, and this time gave Psyche a magic lamp to see for herself who her lover was. Poor Psyche did so and was astonished at the splendour and beauty of Love. But he woke in terrible anger and told her that henceforth he must leave her for ever and that she was fated to wander, alone and loveless, through the cold world. Then he disappeared and Psyche passed out of the golden house and the beautiful garden and her heart was very very weary and the world was cruel.

The soul longs for something outside itself, higher than all it has ever had. And Love longs for the soul and comes to it of its own accord. And the soul is happy for a while. But the soul cannot wholly understand Love and longs to understand the mystery. But there are barriers between Love and the soul, which the soul cannot pass without danger. For the human soul can never reach up to the perfect heights of Love. But the soul is presumptuous and tries to tear down the veil. Then Love is wroth and leaves the soul to wander alone through the world. Will it come back to the repentant Soul, or will the soul itself, purified through pain, reach up to the heights of Love ?

IV. Interesting Scraps.

COLOUR-BLINDNESS.

There are three kinds of colour-blindness : (1) Inability to discover any colour but black and white, this is very rare; (2) Inability to discriminate between the nice distinctions of colour so common as to be apparently the rule than the exception; (3) Inability to distinguish between any of the colours most marked to normal eyes, and its most complete form is called dichromic vision, being total blindness to one of the three primary colours. In this last according to the symptoms exhibited in different cases, 1st, blue and yellow are perfectly distinguished, 2nd, almost all colour-blind persons think they see red, but it is frequently confounded with green (the most common mistake), 3rdly, green is a most perplexing colour ; it is not only confounded with red, but with black, white or grey, orange, yellow, blue, violet and brown ; 4thly, violet is confounded with blue and grey, and orange with yellow ; 5th, more difficulty is manifested with light or dark tones of compound colours than with full ones. It is certainly remarkable that while blue and yellow are seen perfectly well, their effect should be different when combined together as in green ; and this is explained by the white of the colour-blind person being green, one of three elements (red) being wanting to him and he having only blue and yellow to produce his white ; green is therefore

no colour to the colour-blind. He has only two sensations of colour, blue and yellow. Red and green are then both shades of yellow.

MEMORY.

The loss of memory during illness or from some sudden shock has, no doubt, been observed by every one; but some curious cases of it, not generally known, can be found in the books an journals of physicians. A Scotch Highland woman long accustomed to use the English language, was placed under the care of Dr. Macintosh at Edinburgh, during an attack of apoplexy. She so far recovered as to look around her with an appearance of intelligence; but the Doctor could not make her understand a word he said. At last it occurred to him to have one of the attendants speak to her in Gaelic, her unused native tongue; and to that she immediately and readily responded. When she recovered her health more perfectly, her English came back to her.

Dr. Rush mentions the case of an Italian gentleman, who died of yellow fever in New York, and who underwent, during the malady, a series of curious mental changes. During the first part of his illness he spoke English, which had for some time been his familiar language in that country; during the middle period, English was driven from his mind by French, which he had learned earlier; and on the days of his death he spoke only his native Italian. Abernethy, the great Surgeon, told a familiar story of a man whom he attended, who was born in France, but had spent the greater part of his life in England and had for many years lost the habit of speaking French. An injury to his head brought him under the care of Abernethy, who observed that during his illness the man spoke only French, going back to his English as he recovered. We all know how, to the old and dying, the language of their childhood comes again, and the old scenes rise before the dying eyes like pictures—so that from the recovery of childish peace they go out across the tide to the unknown, new life beyond.

QUEEN ELIZABETH AND THE SCHOLAR.

A certain worthy gentleman, living in London, honoured by his fellows as one of the foremost scholars in the kingdom, had for a long time suffered under the misfortune of being in disgrace with Queen Elizabeth. At some time on some public occasion words had fallen from his lips, which he had never dreamed could offend, which had nevertheless, deeply offended her. At length a warm personal friend of his, who was in great favour at court, persuaded the Queen to grant him an audience.

The appointed time arrived, and the gentleman appeared before the royal lady. She received him very graciously, but there was a mock humility in her expression which foreboded evil.

"Sir," she said, after the usual salutations had passed, "I think you are accounted a great scholar."

That gentleman bowed very low, with his hand upon his heart.

"May I ask you a question."

"Ask me anything, gracious madam, and I will resolve it, if I can."

"Then, sir, how many vowels are there?"

"Sovereign lady, of absolute vowels there are five."

"Very well, sir, and now answer me this; of these five which could we best spare."

He saw the point at a glance. She meant to make a play upon the vowel *U* and thus applying it to himself turn him off without further ceremony (i.e., we can spare *U*). But he determined to take the weapon from her hands; so he answered her, "Indeed, gracious sovereign, it would seem that the loss of any one of these simple vowels would make terrible work with our language; yet there is one of them the very last which we should save, even at the expense of all the others. I need not name it more particularly." And he bowed very low before her.

It may have cost her an effort; but she gave in. He had said it was the last, he might as well have said "U."

She gave him her hand, simply remarking, with a generous smile.

"Well, well—we will keep all the vowels, good sir; and henceforth, during proper deportment, we will regard that little *u* with a due share of royal favour."

ANIMAL AND HUMAN INTELLIGENCE.

Professor Geo. Romanes, the well known scientist, in a lecture delivered before the British Association laid down this rather astounding proposition that the only difference between animal intelligence and human intelligence consists in this; "That animal intelligence is unable to elaborate that class of abstract ideas the formation of which depends on the faculty of speech." What are we to say of the act of the Mount St. Bernard dog, when this sagacious creature, seeing a child on a railroad, over which a train was swiftly approaching, dashed forward in the nick of time, and dragged the little one from the point of danger. The following is another remarkable incident. A gentleman was induced by the scepticism of some friends to make a wager to the following effect:—He undertook to send a favourite dog, a Newfoundland, from a place more than a mile from his house for a flute which was to be put in its usual case

in the owner's name. The doors of the house were to be closed, and no one was to accompany or direct the dog in any way whatever after he received the instructions of his master. The dog actually accomplished the feat. He got into the house by a window, made his way to the room, found the flute, and took it safely to its destination. The sagacious creature had been used to carry the flute for his master, and had of course been previously shown where to look for it in the room. Dr. Lindsay even goes so far as to claim for certain of what we call the lower animals an intelligence greater than that of the human savage.

EGOTISM OF AUTHORS.

Extremes often meet and we find traces of egotism even in great poets and authors, where one would least expect them. Shakespeare does not hesitate to say in one of his sonnets;—

> Nor marble nor the gilded monuments
> Of princes, shall outlive this powerful rhyme;

and, to a large extent, the interest of his plays depends upon the egotism of his heroines.

Milton, whose intense egotism, has been pronounced as conspicuous as his genius, evidently, believed his great epic to be a work, 'which the world "would not willingly let die." In the touching sonnets on the loss of his eyes, he speaks of the support he derived in his affliction from the proud consciousness of having

> Lost them overplied in liberty's defence, my noble task.
> Of which all Europe rings from side to side.

When John Dryden was congratulated on the brilliancy of his famous "Ode on St. Cecilia's Day,"—"You are right" he replied; "a bolder ode was never produced and never will be."

Alexander Pope's good opinion of himself leaks out in numerous passages of his writings. Publishing his "Essay on Man" anonymously, he spoke of it as a masterpiece of its kind.

Buffon said that of great geniuses of modern times there were but five—"Newton, Bacon, Leibnitz, Montesque, and Buffon."

"When I am dead, you will not easily meet with another John Hunter," said the great English anatomist speaking of himself.

Goldsmith's self-conceit was proverbial. It "stuck out" in every look, gesture, and motion. "He would never" said Garrick "allow a superior in any art, from writing poetry to dancing a hornpipe." Going to an exhibition of puppets, he warmly exclaimed on their dexterously tossing a pipe, "Pshaw! I can do it better myself;" and broke his shins the same evening at the house of Burke, in trying to show that he could eclipse them in leaping over a stick. Oratory, he declared, was a mere knack, and, hearing a speech of Burke eulogized, boasted that he could do as well himself. Being dared to the trial, he mounted a chair and stuck fast after three sentences.

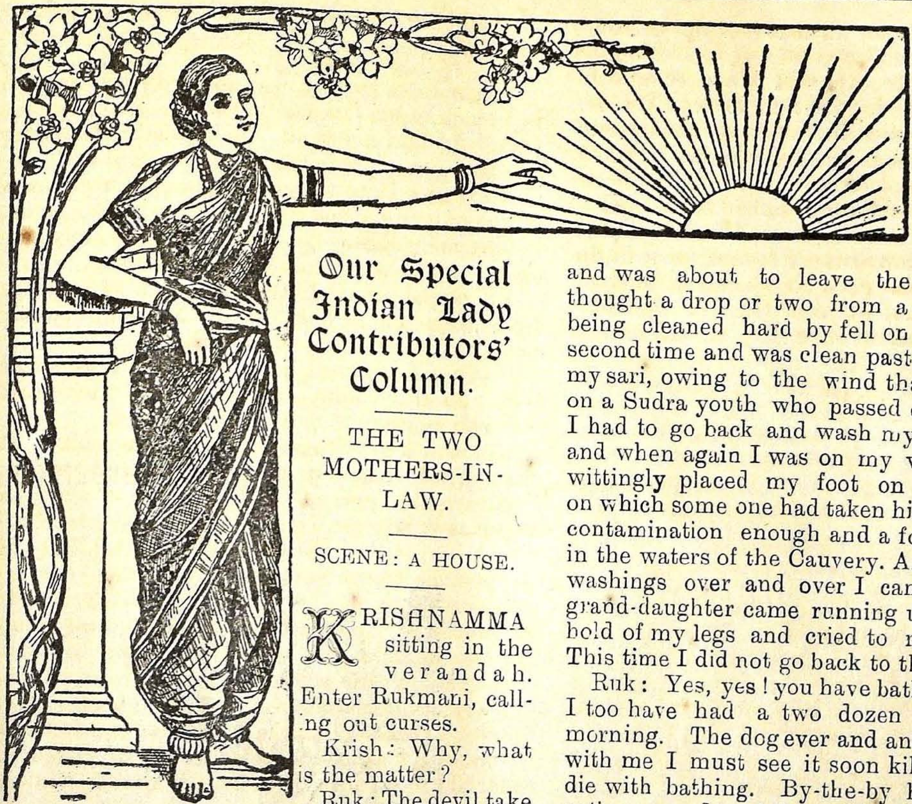
HOME SONG.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care:
To stay at home is best.

Weary, and homesick, and distressed,
They wander east, they wander west,
And are baffled, and beaten, and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky:
To stay at home is best.

Longfellow.



Our Special Indian Lady Contributors' Column.

THE TWO MOTHERS-IN-LAW.

SCENE: A HOUSE.

KRISHNAMMA sitting in the verandah. Enter Rukmani, calling out curses.

Krish: Why, what is the matter?

Ruk: The devil take her—there is no living with her any more.

Krish: Whom? your daughter-in-law?

Ruk: Yes, even that unclean dog:—she is become so irreligious and impertinent. She plays with the dog for one hour, keeps conversation with the coachman for another half-an-hour, and then, without taking a bath, enters the kitchen room and defiles the food with touching it. And when I ask her about her conduct, she threatens me by saying that she would even take the dog in, if I do not hold my peace.

Krish: The fault lies in your son; my daughter-in-law wouldn't dare do such things—I would turn her out of my house, if she even breathed the thought of it.

Ruk: The fault lies in me, not in my son. I was a foolish woman to have given him English education. Yes, it was that that spoiled him; and he is not only spoiled and along with him his wife—he would have me also spoiled. You are shivering. Had you a plunge in the waters now?

Krish: Yes, I had one just five minutes ago. I am not that stupid girl—Kantha. Let me count—one, two, three, yes, a dozen times I bathed since I woke up till now. The first was, as usual, when I went to the Cauvery with the pitcher under my arm. I performed all the ablutions, washed my cloth, lifted up the pitcher and was about to leave the waters when I thought a drop or two from a cloth which was being cleaned hard by fell on me. I bathed a second time and was clean past the shore when my sari, owing to the wind that blew hard, fell on a Sudra youth who passed close by me. So I had to go back and wash myself a third time, and when again I was on my way home, I unwittingly placed my foot on a plantain leaf on which some one had taken his meal. That was contamination enough and a fourth time I was in the waters of the Cauvery. And after all these washings over and over I came home, but my grand-daughter came running up to me, caught hold of my legs and cried to me to carry her. This time I did not go back to the Cauvery but—

Ruk: Yes, yes! you have bathed many times. I too have had a two dozen baths since this morning. The dog ever and anon plays pranks with me I must see it soon killed; else I must die with bathing. By-the-by have you begun eating cow-dung! Our elders say that the gods will be mightily pleased if we could bring ourselves to gulp down quantities of that sacred thing.

Krish: You know I am pretty old, being on the wrong side of fifty. However, yesterday, a very small quantity of it I swallowed, shutting my eyes the while, and crying—'Narayana'

Ruk: That is a good beginning—persevere, and you will succeed. Practise makes bitter sweet; and bitter things are often the best things in this world. But it is a pity I couldn't take it myself now since I am suffering from indigestion. What do you think happened the other day? I stood behind a cow, and it gave me such a kick that blood came running from my leg. You see the bandage here (showing a bandage in the leg.)

Krish: (pityingly) you have covered the wound with a silk cloth.

Ruk: Yes. Silk cloth, you know, is always pure and needs no washing. With a silk cloth wrapped round our hand we can even touch a pariah without running the risk of bathing. Is it not so?

Krish: It is true what you say. That is why our (Madi) clothes are almost all of silk. It is six months since I cleaned my cloth and it is twice heavier now with the dust and dirt of

months in it. But for all that it is not defiled; time has made it holy.

Ruk: Yesterday when I was tying my (Madi) cloth round my body to cook my food, my son, in his usual impudent manner, told me in my face that it needed a white-washing and that he would soon give it one.

Krish: Oh, he is a sacrilegious youth!

(Enter the daughter-in-law of Krishnamma who goes out into the street and drops in again).

Krish: Why have you been out? How often am I to tell you that you ought not to show your head in the street.

Daughter-in-law: I went out on business.

Krish: Business! what business has a young woman in the street? I must soon see thee locked into a room!

Daughter-in-law: I went out to throw away the cooked rice.

Krish: That's worse still. Throw the food away? What do you mean?

Daughter-in-law (obediently) It was your command to do so and I did it accordingly.

Krish: What? Did I at any time of my life—am I such a foolish woman—ask you to throw food away? I see it all. Because I use you gently—"

Daughter-in-law: You have often told me that I should not keep anything defiled. Now when I went to the kitchen room to see whether there is rice enough to serve for you both, I beheld a cat eating it. I remembered your injunction and straightway, in obedience to it, threw the little that was left by the cat out in the street.

Ruk: (laughing) your daughter-in-law is, indeed, obedient!

Krish: (rising up) obedient! It is all impertinence. This is the way she does business always and half of the rice that my poor son earns with so much sweat run away thus. I will make you compensate for it—this night you shall go to bed hungry.

Daughter-in-law: I beseech you—

Krish: Get you gone! Dare you to speak to my face? Did you learn this behaviour from Kantha? (Daughter-in-law goes away).

Ruk: What do you mean? Certainly my Kantha would not have done such a thing as your girl had done. But tell me are you in earnest when you say that your daughter-in-law shall starve this night.

Krish: Yes, she shall.

Ruk: Oh, you are too strict!

Krish: Talk not; that is how you spoiled your Kantha. Daughters-in-law are now-a-days becoming impertinent things, and unless they are corrected then and there, they grow rebellious and refractory. If a favour is granted them, they take it as a precedent to ask for more and eventually get it in their power to give favours.

(A lizard drops on the head of Krishnamma) And what is this?—the abominable lizard! Ruk. keep aloof!—keep aloof! Touch not me. I cannot bathe any more—I have bathed already enough times for my head to ache.

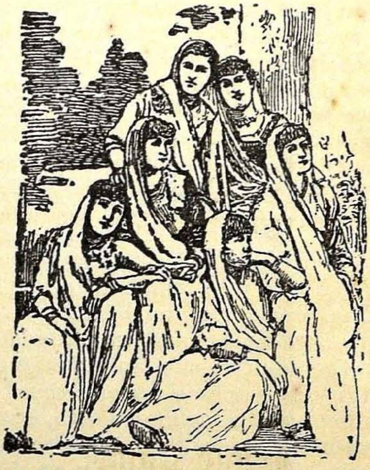
Krish: (Taking hold of the hand of Rukmani) Oh, but one time more—what, you also grumble to bathe! We will both go to the well and pour water on our heads.

Ruk: I am thirsty and I can't take even a drop of water until I get myself cleaned again.

(*Exeunt.*)

Friendly Chats among Ourselves.

SILENT TIMES.



" The world is too much with us late and soon,
Getting and spending, we lay waste our powers.
Little we see in nature that is ours:
We have given our souls away, a sordid boon."

In a prominent College, a special feature of the daily life of the household is the morning and evening " silent time." There is a brief period, both at the opening and the closing of the day, when all the house is quiet and each pupil is in her room, to spend the time in quiet and prayer and meditation.

These " silent times " are what each one of us need in our own lives. We spend our time in busy toil and active interests, and we can spare no time for quiet prayer and meditation. The result is that no calm enters our hearts; we have no spiritual feeding for our souls, which soon grow empty of sweet and refining influences. Our inner strength is exhausted and our spiritual life is worn out, by all the distract-

ing influences of life, by its artificialness, insincerity, formality, unreality, idleness, vanity and worldliness. A great preacher once said, "The very obvious peril is, that the vitality of holiness may be exhausted by inward decay, through the want of an increase of its devotional spirit proportioned to the expanse of its active forces. Activity can never sustain itself. Withdraw the vital force which animates and propels it, and it falls like a dead arm. We cannot, then, too keenly feel, each one for himself, that a still and secret life with God must energize all holy duty, as vigor in every fibre of the body must come from the strong, calm, faithful beat of the heart."

And yet, all life cannot be silent prayer. We are set in earth to work for the world and for God ; and we are not to escape from our active duty. From outside, we hear the cries of human need and sorrow. And, therefore, we should never allow our spiritual enjoyment to make us forgetful of the needs of others.

Therefore, "silent meditation" can only be a part of every day's life. But no true life can be without it, for we are but empty vessels, which need to be filled from time to time. Often, we wait for sorrow to compel us to hese necessary quiet hours. But let us not do so. Let us train ourselves to set apart a part of each day for rest and peace from the noisy world, to look into our own hearts and commune with God.

> "By all means use sometimes to be alone ;
> Salute thyself, see what thy soul doth wear,
> Dare to look in thy closet,—for 'tis thine own,—
> And tumble up and down what thou findest here.

Home Talks.

SOME INDOOR GAMES.

With the return of rainy evenings comes the desire for indoor games. "Nouns" is a game from which may be derived a vast amount of amusement combined with instruction, and one at which any number may play.

Each player is provided with a piece of paper and a pencil, and in turn suggests a subject, such as "Town," "Flower" or "General," until twenty subjects have been chosen, which are written down in a column in the following manner :—

Town,
Flower,
General,
Animal,
Bird,
Fruit,
Orator,
Admiral,
Tree,
Politician,
Author,
Book,
Beverage,
Colour,
Pastime,
Poet,
River,
Mineral,
Composer,
Musical instrument.

The more variety in the choice of subjects, the better.

Then one of the players selects a letter, and a given time is stated, ten minutes or more as thought desirable, in which the players supply as many nouns beginning with the selected letter as they can think of in answer to the list of subjects, as follows :—

Suppose the letter chosen is "C."

Town—Chesterfield,
Flower—Carnation,
General—Cæsar,
Animal—Cat,
Orator—Churchill,
Admiral—Crichton,
Tree—Cork,
Politician—Chamberlain,
Author—Charles Dickens,
Book—Christmas Carol,
Beverage—Cider,
Colour—Crimson,
Poet—Chaucer,
River—Clyde,
Mineral—Coal,
Composer—Chaminade,
Musical instrument—Concertina.

At the termination of the ten minutes, or whatever time was given, the person who chose the letter reads out his list, the other players reading out their nouns after his, and putting their marks down as they go.

Marks are scored in the following manner :—

Should all the players have put the same town, they score nothing. Should all but one read out the same, then they all score one each, excepting the person whose noun is different, who scores one for each of the players whose noun differed from his. For instance, should there be six players, he would score five.

Should the nouns of two players correspond, they would score four each, while the remaining four players would each score five, provided that their nouns were all different, and so on. Hence, the more uncommon the nouns the better, for whoever makes the highest score is the winner.

Another very entertaining paper game in which any number may join is called " Hang the Man." One player thinks of the name of a book, as, for instance, " David Copperfield, " and writes it down on his paper thus—

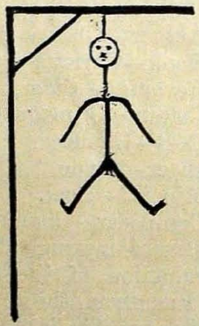
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16
D A V I D C O P P E R F I E L D

He then declares that there are sixteen letters in the title, and two words. The other players then proceed to try to guess the words.

They first make a row of sixteen figures on their respective pieces of paper, and then each one in turn guesses a letter in the following manner. " Is there a G in it ? " or any letter that suggests itself.

If a correct letter be guessed, the players are told the numbers under which to place it. For instance, if a " D" was guessed, they would be told that there are three " D's" Nos. 1, 5, and 16, and they then write them down. The players all say a letter in turn, until anyone can guess the book, or until the person who has thought of the title has had time to " hang his man."

This he does by means of every wrong letter suggested. For the first mistake he draws the scaffold, for the second he draws the rope, for the third the man's head, the fourth the body, and so on until the drawing is completed, with two arms and two legs, thus—



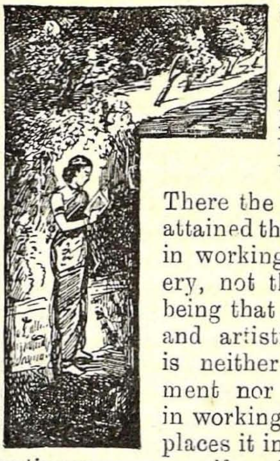
Should the player who has chosen the book succeed in " hanging his man" before the name has been thought of, he is entitled to have a fresh book.

Another game calculated to provoke much merriment is that of " Adverbs." One of the party goes out of the room, while those remaining behind think of some adverb to puzzle him with, such as " Proudly," " Sadly " or " Cheerfully. "

On entering the room again, he asks a question all round in turn to each of the other players, who endeavour to illustrate the adverb they have chosen, by the manner in which they reply. Should he be unable to divine the word after one round of questions, he must continue round again until he guesses it.

Our Needlework Column.

HARDANGEN EMBROIDERY.



THIS beautiful needle work takes its name from the little town of Hardangen, on the Fiord of that name in Western Norway. There the peasant women have attained the greatest proficiency in working this lovely embroidery, not the least of its merits being that although so effective and artistic in appearance, it is neither difficult of attainment nor trying to the sight in working. Its durability, too, places it in the first rank for decorative purposes, as if worked upon a thoroughly good washing canvas, when soiled, it has only to be carefully laundried to look equal to new.

To any lady fond of needlework, the fascination of seeing a large piece of this exquisite embroidery growing under her hands is irresistible and the more one works the more one wants to work.

In Germany, Holland and most northern countries of Europe, Hardangen embroidery is as well-known and as much worked as in Hardangen itself, and many a notable German and Dutch housewife has her table and bed linen, towels, etc., most beautifully embroidered with this work.

Although usually worked in white or cream, coloured canvasses are sometimes employed and in shades of yellow, pink or green look very well.

Thread.—Generally speaking, two sizes of thread are necessary in working Hardangen embroidery, a coarse for the outlining, and a much finer linen thread for the darning or weave stitch. For the coarse ; Stout Peri-Lusta embroidery or Dewhurst's Sylko is very suitable, also in Harris' linen thread it looks very well. A loosely woven darning cotton can also be used with good effect. Crochet cotton too is greatly employed, and is very durable, although the general effect is not so rich. For the fine lace thread, use only Harris', Taylor's, or Barbour's linen thread. In Harris' 2 cord lace thread, No. 40 for coarse work, 50 for all ordinary work, and 60 for fine are very suitable numbers. In their 3 cord lace thread No. 80 is a good ordinary size. In Taylor's No. 3 is a useful size.

Other Requisites.—The needle for the lace and darning stitches must on no account be too coarse or have too large an eye, but for the

outlining stitches, an ordinary wool needle may be used. A pair of good sharp well pointed embroidery scissors is very necessary, as the material has to be cut away close to the worked pattern and careless jagged cutting, will entirely spoil the appearance of an otherwise perfect piece of embroidery. The small size of the Manchester School of Embroidery, registered, brass sheath scissors would answer admirably, but if too costly for our readers, then any sharp cutting scissors will do, only not too large a pair.

The old motto "practise makes perfect," does indeed hold good with regard to Hardangen embroidery, and even the most accomplished needlewoman will do well to try the stitches on a bit of canvas before embarking on a large piece of work in order to familiarize herself with the working of the squares, and how and where to cut the canvas, and how many threads to leave uncut before beginning the work. Nothing is easier than Hardangen embroidery, when once one is used to it, but as may be naturally supposed, there is a certain amount of difficulty to overcome at the outset. By attentively following the instructions and carefully counting the threads, every one of which may be seen in the beautifully clear illustrations, any of the charming designs given in this number of "Needlecraft" may be successfully copied. The work has all been executed on a fairly large meshed canvas in order to facilitate the counting of the threads and stitches.

Important.—It must always be remembered that Hardangen embroidery is worked by calculation of the threads of the material, so that it is worse than useless to start a large piece of work haphazard, to find towards the last, that there is not enough canvas left to finish up the pattern. If there is a little too much it can be very easily cut off. The best way to proceed, having selected your design, is to count the number of squares and the stitches each square contains at the widest part of the pattern, and compare it with the number of threads in the material you intend using, and always start with the piece of canvas cut sufficiently large so that all of the details of the design to be worked may be carried out on it. It is quite a simple matter to calculate this from the illustrations; take Fig. 11. Each diamond (half of which is shown in pattern) requires 108 threads (double threads on Hardangen canvas), so that for a cloth containing seven of these diamonds to each side, you require 756 threads WITHOUT reckoning the hem or border. Always remember, too, that the finer the canvas the less ground the work covers, so that it would be of no use at all to think because you have a cloth of a certain size in one make of canvas, that if you take the exact measure of that cloth for one in a different make of canvas, it would come out alright. The number of threads would be entirely different, either more or less according to the size of the canvas, indeed even if the canvas were precisely the same size and make, the threads must be counted, as the mistake of a single thread would destroy the beauty and correctness of the work. Remember also that a stitch too many or too few in the outlining will send the whole pattern wrong, and when the outlining is finished on no account cut and draw the threads of the whole piece of work, but do that as you proceed with the pattern. If, as sometimes happens, the wrong thread is accidentally cut, the damage can be repaired by putting in one of the fine lace thread and, if carefully done, this will not show when covered by the weave stitch.

In working, keep the threads as loosely twisted as possible and do not take too long a needleful of thread.

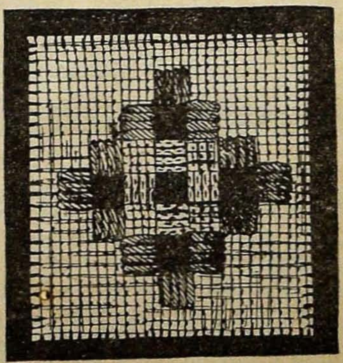
THE STITCHES AND HOW TO WORK THEM.

These consist principally of the satin or outlining stitch which is used to outline the pattern, and always follows the direction of the canvas threads, see Fig. 1.

The darning or weave stitch, which is employed in working the little bars or crosses which are the feature of Hardangen embroidery. These bars may be worked quite plainly, see second square of Fig. 1a, or enriched with the picot stitch, see further square of Fig. 1a, or enriched with the picot stetch see fourth square of Fig. 1A, or with a lace filling, see Fig 1B.

The outer edge or border is generally finished off with button hole stitch and the canvas cut away from the worked portion. Very beautiful specimens of work may be produced by the use of the above stitches only, but there are of course many additional fancy stitches which may be introduced with great

Fig. 1.

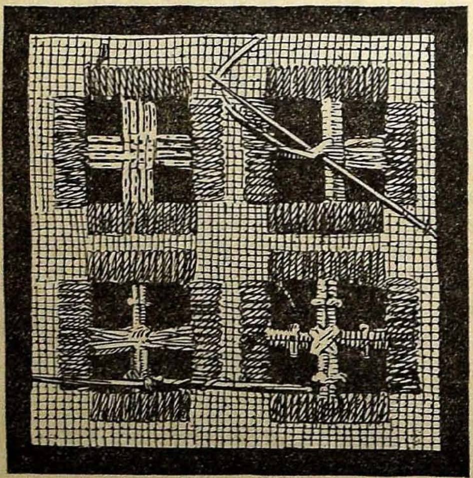


effect. The whole science of Hardangen embroidery has for its foundation the square, this may consist of many or few threads, but the number most usually employed is four in each direction.

FIG. 1. Small square outlined with threads cut and drawn ready for working. When using the outlining thread always place the knot on the inside of the threads over which the outlining is carried, thus bringing it farthest from that part of the canvas which later on will be cut away, and where if it was at the edge the knot would show.

FIG. 1A. To form the open square shown in illustration, after the outlining thread has been worked in, cut four threads of the canvas away, leave four threads and then cut four threads. This must be done on each side of the square, and the cut threads pulled away which will leave the remaining threads in the form of a little cross, see first square of Fig. 1A. These threads have then to be worked into bars by employing weave stitch, passing the needle first over two threads, and then under two threads, bringing it up again and over two threads, then under, and so on until the bar is finished, see second square of FIG. 1A.

FIG. 1A.



The picot stitch is made while working the bar when at the centre of each little bar, first on one side and then on the other, and by glancing at the illustration third square of FIG. 1A. and noting the position of the needle with the thread twisted round, it is very easy to understand; the fourth square in FIG. 1A. shows finished square with bars and picots.

FIG. 1B.

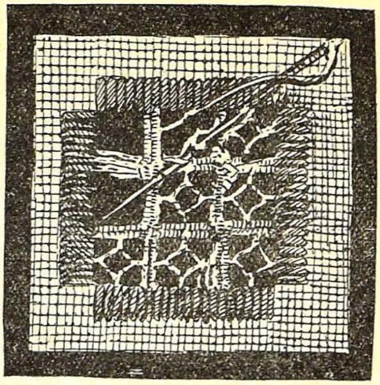


FIG. 1B. Shows method of working bars with lace filling stitch which is started after three sides of each small square are finished, and when half through with the fourth side.

FIG. 2.

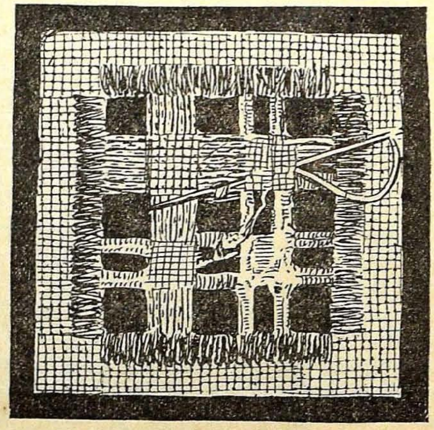


FIG. 2. Method of cutting and working double bar pattern. Cut four bars and leave eight, which are then divided and worked into two bars of four threads each.

Our Cookery Column.

BROWN TEA SCONES.

Novel and inexpensive trifles for the tea-table are often required on party or "At home" days, and it may be that some of the readers of this article are in search of something fresh in this direction. Here is a recipe for brown tea scones, which will no doubt specially commend itself to those who prefer home-made dainties to such as are purchased at a shop. These scones

are quite easily made, so they do not need an experienced cook to prepare them. However, they require care in making, and the amateur in the kitchen should remember that there are two most important items necessary to ensure success. Firstly, that the materials used must be of the finest quality. Secondly, that the oven must be hot. If the flours are coarse and the oven cool, it is probable that the scones will be sad and heavy.

Bearing in mind these two things, we will now proceed to the actual making of the scones. The ingredients are as follows:—Ten ounces of brown flour (Hovis flour is excellent), two ounces of white flour, one ounce of salt butter, a teaspoonful of carbonate of soda, a teaspoonful of cream of tartar, a teaspoonful of salt, a tablespoonful of sugar, one egg, and a little milk. Having weighed the right proportion of each material, put the brown flour into a bowl, and add to the white flour, mixing the two smoothly together. The reason for using a small quantity of white flour is that it is found to give a softness to the taste of the scones when baked, which is not obtained when only brown flour is used. Then add the carbonate of soda and the cream of tartar, followed by the butter and sugar. Next rub the butter well into the dry ingredients, so that it is evenly distributed throughout the whole mixture, which should now have the appearance of breadcrumbs. The egg must be beaten to a cream, and stirred slowly into the centre of the bowl, stirring all the time. Add sufficient milk to make a dry soft dough, not quite so stiff as that which is used for pastry. Knead as little as possible in mixing, and when the dough is made, sprinkle it with flour, and remove from the basin on to a floured pastry-board. It should then be rolled to about the thickness of a quarter of an inch, when it can be cut into small triangles or circles. If the scones are small, they are nicer, and more likely to be light. Brush over the top of each with a little egg or milk, and as quickly as possible place in a hot oven. Do not open the oven door for ten minutes after putting in the scones, and then if baked to a light brown colour, they will be done. At the most they should not be more than a quarter of an hour in cooking. When taken from the oven, they should be placed to cool on a wire tray, and they will then be ready for the table. Some people prefer them hot, and if such is the case, they can be re-heated before serving. However, they are excellent buttered and eaten cold.

These scones spoil by keeping, and should not be allowed to get stale. They are never so nice as when eaten fresh from the oven.

Cocoa-nut Cake.—Beat up to a cream six ounces of butter; add to this a quarter of a pound of castor sugar, beating it well together; then add to this, slowly, the yolks of two eggs, which must also be well-beaten. Weigh six ounces of flour and add a dessertspoonful of baking-powder, mixing it well in with the flour. Mix this with three ounces of dessicated cocoa-nut, and add it all to the other mixture, beating it thoroughly, as this helps greatly in making your cake light. It ought not to require any water or milk to mix with it; it should be wet enough without. Bake in a good oven for three-quarters of an hour; before removing the cake, try it with a knife to see if quite done. The knife will come out of the cake quite clean if the cake is cooked enough. After removing it from the tin, lay it on the right side on the top of the tin till it cools, and do not let it be in a draught or it will get heavy. When cold, beat up the two.

Christmas Plum Pudding.—One pound of stale bread, six ounces of flour, one pound and a quarter of raisins, one pound and a quarter of moist sugar, two pounds of currants, a pound and a half of beef suet, three ounces of candied peel, half a nutmeg grated, a pinch of salt. Mix all these ingredients well together; then add eight eggs well beaten, four wineglassfuls of sherry and three of brandy. Divide all this into three puddings and tie down in moulds and boil five hours. These puddings will keep, and when wanted must be boiled again for two hours.

A Fruit Salad.—Cut up two bananas into thin slices and lay them in a glass dish, sifting a little castor sugar over; then stone six apricots, cut these into slices and lay them on the top of the bananas; proceed in the same way with some plums, peaches and pears, till the dish is filled up, sifting a little sugar over each layer of fruit. The fruit is not cooked, so quite ripe fruit must be selected, and any sort of fruit may be used. Pour over the whole one large wineglassful of wine if not objected to; home-made ginger wine answers the purposes. Let this stand for an hour; some people put it on ice, but this is not necessary. It should be eaten with cream and is most delicious. It is an excellent way of using up various kinds of fruit.

Varieties.

LESS time spent in idle dreaming and devoted to the duties of life would give us both wealth and contentment.

The road to home and happiness lies over small stepping stones.

Put this restriction on your pleasure, be cautious that they injure no being which has life.

There cannot be a more glorious object in creation than a human being, replete with benevolence, meditating in what manner he might render himself most acceptable to his Creator by doing most good to His creatures.

Popular commotion is always to be dreaded, because bad men always arise to mislead its efforts; how desirable it is that it may be prevented, by conciliatory measures, by timely concession of rights, by redress of grievances, by reformation of abuses.

The brave only know how to forgive; it is the most refined and generous pitch of virtue human nature can arrive at. Cowards have done good, have even fought, nay, sometimes even conquered, but a coward never forgave; it is not in his nature; the power of doing it flows only from a strength and greatness of soul, conscious of its own force, and security, and above the little temptation of resenting every fruitless attempt to interrupt its happiness.

What has been done for and by Indian Ladies.

A meeting of the members of the Bombay General Committee of the Indian Ladies' Reception to H.R.H. the Princess of Wales, was held at the Readymoney House, Malabar Hill, Bombay, Lady Bhalchandra Bhatwadekar presiding.

Miss Serne Manekji Cursetji, one of the honorary secretaries in opening the proceedings stated that the balance to the account of the reception fund amounted to Rs. 6,000, to which Mrs. Noormahomed Jairajbhoy had added aliberal donation of Rs. 15,000 for erecting a pavilion for the Ladies' Gymkhana. A further contribution, aggregating Rs. 9,000, was received from a number of ladies and gentlemen, making a total of Rs. 6,000. Miss Cursetji thanked these donors, any particularly those gentlemen who had so gallantly come forward to promote the cause of physical culture among Indian ladies. Miss Cursetjee next informed the meeting that the Government had made a grant of a plot of land on the Cooperage for the purposes of a gymkhana and read the terms under which the grant was made.

Mrs. D.J. Tata proposed that a committee of ladies be appointed for the Princess Victoria Mary Gymnasium and Gymkhana to invite subscribers, to colleet donations, to communicate with Government, to draw rules subject to the subsequent approval of the subscribers, and to do all proper and necessary acts for the establishment of the Princess Victoria Mary Gymnasium and Gymkhana.

Mrs. Hussein Ali Faizi seconded the proposition and it was carried.

Mrs. Rukmani moved that a provisional committee of the Princess Victoria Mary Gymnasium and Gymkhana consisting of the following ladies with power to add to their numbers be appointed: Lady Jamsetji Jejeebhoy, Lady Aga Ali Shah, Lady Balachandra Bhatwadekar, Lady Petit, Begum Mumtaz Jehan Narsullakhan, Mrs. N.G. Chandavarkar, Mrs. D.J. Tata, Mrs. Bomonji D. Petit, Mrs. Noormahomed Jairajbhoy, Mrs. Vithaldas D. Thackersey, Mrs. Agha Moochoolshah, Mrs. Fardunji, S. Talyarkhan, Dilshad Begum Nawab Mirza, Miss Framji D. Petit, Mrs. Kabiruddin, Mrs. N.N. Kothare, Mrs. P.N. Patel, Mrs. Faiz.B. Tyabji, Mrs. Mularj Khatau, and Mrs. Abba Ali Baig; Lady Jehangir Cowasji and Miss Serene M. Cursetji to act as honorary secretaries and treasurers, and the committee to elect its own chairman.

Mrs. Jamsetji L. Panday seconded the proposition, which was agreed to.

On the motion of Mrs. P.N. Patel, seconded by Mrs. (Dr.) Karmarker, it was resolved that as the work of the Princess Victoria Mary Reception Committee had now been completed the meeting declared that committee to be formally dissolved.

A vote of thanks to chairman concluded the proceedings. It is a matter for congratulation that while the reports of the United Provinces Provincial and Social Conference are yet to come or may never come out, the report of the ladies' gathering held in Allahabad on 31st March 1907 has been published. Though the conference was only a local affair, for with the exception of the Rani Sahiba of Pratabgarh no visitors from outside attended it and the Rani Sahiba too is regarded to be a resident of Allahabad on account of her long sojourns in the city during the year, yet the speeches made in the Conference and reproduced in the report are all readable. The audience consisted of 60 ladies and the number of speeches reported is nine. The chair was occupied by the ever active Rani Sahiba of Pratabgarh, who had had the larger privilege of presiding over the Mahila Parishad held in Benares in 1905 under the auspices of the Indian National Social Conference. The assembly had a modest programme and passed only three resolutions. The first dealt with the question of spreading female education in the provinces; the second related to the relaxation of the Parda and the third which was the last was meant to discourage early marriage. The names of the speakers are as follows:—(1) Rani Sahiba of Pratabgarh

(2) Mrs. Motilal Nehru, (3) Mrs. Ladli Prosad Zutshi, (4) Mrs. Maharaja Bahadur Takru, (5) Miss Durga Charan Bannerji, (6) Mrs. Roj Nath Takru, (7) Miss Mohini Ghosh, (8) Srimati Ram Dulari, (9) Basanti Devi.

The mere mention of the name of the speakers shows that the assembly was a representative one and its influence could not possibly have been confined to one city or community only, for Allahabad, unlike other provincial capitals, has little identity of its own. Take away the Zutshis, the Nehrus, the Bannerjis and the Ghoshes from her, and her progressive social fabric will tumble down. The language and style of the speeches represent the diversity of communities which inhabit the province. For while the Rani Sahiba has drawn upon Sanskrit for its imagery and illustrations, Mrs. Moti Lal Nehru's speech is characterised by Urdu, which is so favourite with the Kashmiri Pandits, of whom her husband Pandit Moti Lal Nehru—advocate of the Allahabad High Court, is the most respected leader.

The next provincial conference will be held in Lucknow and it is hoped that the Social Conference will not end its activity with the men's gathering only but will have a large women's gathering. Lucknow is inhabited by a large number of Kashmiri Pandits and then there are such stalwart friends of Social Reform as Munshi Ganga Prasad Varma, Pandit Bishan Narayan Dar and many others. Besides there is an awakening in certain quarters among Mussalmans also towards female education. In Lucknow, let efforts be made to associate Mussalman ladies with the Hindu ladies. The former should have no objection to it as the ladies' gathering is held under strict pardah conditions. Let us hope that the United Provinces will take its fair share in the amelioration of the social condition of the people in due course.

The scheme for a High School for Hindu girls for which the High Court's sanction to utilise between three and four lakhs of rupees of a charitable bequest was obtained at the instance of Mr. Nanu Narayan Kothare, the sole surviving executor, has made considerable progress and is now before the Advocate General for approval. It contemplates the creation of a body of sixty representative members of the Hindu community which will elect a Board of nine persons who will manage the affairs of the institution. The school will consist of five standards and teach up to the Matriculation standard, though the needs of those who do not care to appear for the examination will also be kept in view. The teaching in the first three forms will be through Gujarati or Marathi, but in the two highest forms English will be the medium of instruction. We understand that the question whether religious instruction should be given in the school has been postponed for consideration at a later stage. As the funds at the disposal of the promoters will not be sufficient to meet the expanding needs of the institution, the Hindu Community will be invited to contribute when the scheme has been working for some time. It is not intended at first to erect a building for the school. One will be leased, somewhere, probably, near the Carni Road Station, which it is believed will be in convenient proximity to the chief centres of the Hindu population. The scheme will be placed shortly before the public for criticism and suggestion.

A contemporary publishes the following information concerning the new Vanitashrama or Home for Women at Surat:—This institution is started, owned and managed by two pious Hindu ladies of intelligence and culture, one of whom is none other than Bai Shivagawri, a widowed sister of our well-known citizen Prof. T. K. Gajjar. The other lady is also a high-class Hindu widow, and both have devoted their all to the maintenance of this institution. Over and above literary education, instruction is imparted in Religion, Morality and Ethics, Sanitation and Hygiene, and in such subjects of domestic use as a Hindu wife will be required to attend to in her married life. The noble founders, being themselves highly educated and enlightened, have personally undertaken to impart literary and religious instruction while the services of a Parsi lady, an L. M. & S. of the Bombay University, have been engaged to teach Sanitation and Hygiene, and a Sanskrit knowing Hindu lady conducts Sanskrit classes. At present they give an altogether religious and moral instruction, both by example and precept. Destitute Hindu widows and women such as seek the help of this Home are tenderly cared for and taught the useful and paying art of knitting and embroidery. We learn from the report of the Surat Conference exhibition that before a number of articles of fine knitting and embroidery work prepared by the ladies of 'Vanita Vishram' and exhibited in the Ladies' Section of the Fine Arts Exhibition, numerous visitors paused, admired and bestowed well-deserved praise upon its lady founders. We invite the special attention of the public to the management of this institution in the hope that there will be a network of such homes not only in this Presidency, but all over the country, with a view to take the education and up-bringing of young Indian girls on national lines into our own hands, to make the lot of Hindu widows less miserable, to utilise their energies which are at present being wasted away and to make them useful members of our society.

The Hindu widow is a social tragedy that excites the sympathy of every Indian. How to improve her lot and impart some sunshine into the gloom in which her life is steeped. The Trustees of the Devaraj Bahadur Charity Education Fund of Mysore try in their own way to instruct widows so as to prepare them for being more useful to society and making life to themselves bearable.

The Report of this Fund sent by the Honorary Secretary is a luminous document. The system adopted is to educate widow-pupils by awarding them scholarships in the various girls' schools of Mysore; and the report states that the encouragement thus afforded is being largely availed of in every part of the State. Thus the average amount of scholarships for widows awarded from State fund during the period under review (July 1905 to December 1906) amounted to Rs. 228 per month, and that from the Devaraj Bahadur Fund to Rs. 207 per mensem. The average number of widow-pupils who are in receipt of State scholarships is about 35, and of scholarship from the Devaraj Bahadur Fund 44. Besides these, about 40 widow-pupils are being maintained from the funds allotted to the Maharani's Girls' College. On an average 115 widow-pupils are being cared for annually in this way, which means that the blessings of

education are beginning to be appreciated by a large number of families. The Maharaja of Mysore has given the scheme its moral support and financial aid. The Government and the people being of one mind, the lot of widows in the State may soon be improved.

At a meeting of the Managing Committee, Lady Dufferin Hospital, held on the 25th Sept. Miss A. H. Mullen, Asst. Lady Physician, was granted two months' privilege leave from 4th Sept. The appointment of Miss M. E. Franklin to act for Miss Mullen was approved.

Letter dated 26th July 1907 from the Honorary Treasurer forwarding copies of letters dated 11th June 1907 and 24th July 1907 from the Chairman, Lady Dufferin Hospital, addressed to Messrs. Dada Adam Soomar and Jeewanjee Pestonjee, Dubash in connection with the donation of Rs. 3,000 (of which Rs. 1,500 are paid) offered by the former towards the building of the Nurses' Home or founding a cot in the Hospital for patients of his community and another donation of Rs. 3,000 paid by the latter to found a cot for patients of the Parsi community to be named after Bai Dinbai Jeewanjee Dubash.

Resolution.—Mr. Dada Adam Soomar to be informed that the Committee gratefully accept his donation which will be devoted to the Nurses' Home building and his name will be associated therewith; but as the cost of the Home is estimated at least at Rs. 10,000, some time will elapse before the building can be constructed. The Committee note that the second instalmant of Rs. 1,500 will be paid by Mr. Dada Adam Soomar on 1st March 1908. Mr. Jeewanjee Pestonjee, Dubash to be informed that his donation is gratefully accepted and the bed will be named as requested by him.

Correspondence was also read ending with a letter dated 10th September 1907 from Dr. Miss D. E. Pratt inquiring if the Committee are satisfied with her testimonials and would engage her on Dr. Lamb's resignation. Also letter dated 15th September 1907 from Dr. Miss I. A. Lamb, the Lady Physician, stating that it is her present intention to take three months' leave on 1st February 1908 and resign her appointment on expiration of the leave.

Resolution.—Deferred till Dr. Pratt's arrival, *vide* her letter of 10th September 1907.

The draft of the Annual Report was approved. The meeting to take place at the G. H. Khalikdina Hall, the Chairman and Honorary Secretary to fix the date, etc.

Correspondence was read relating to the halves of currency notes of the value of Rs. 250, not received from Gitana, ending with Memo. dated 29th July 1907 from the Assistant Deputy Commi sioner, Paper currency, Karachi, forwarding copy of let er dated 15th July 1907 from the Assistant Accountant General, Bombay, stating that payment cannot be made to the Honorary Treasurer, Lady Dufferin Hospital, as he was not the last legal holder of the entire notes.

Resolution.—Recorded the half notes to be retained by the Honorary Treasurer.

The building of the Government Girls' School at Dindigul was artistically decorated on the 7th instant, on the occasion of the distribution of the prizes to the deserving pupils. Mr. Sidney Burn, the Sub-Collector and Joint Magistrate, who presided, was received by Miss P. Sargunnar, the Head Mistress, and Mr. and Mrs. J. C. Manning were also present. There was a large attendance present, including the District Munsiff, the Tahsildar, the Sub-Magistrate and all the leading Pleaders, officials and Merchants. A Programme including free exercises, action songs, a Kolattam, recitations, etc., was gone through and the anual Report was read. Mrs. J. G. Manning distributed the prizes and Mr. D. P. Antonio delivered a short address, asking the parents to encourage Higher education. The President also made a speech and the proceedings terminated with the singing of the National Anthem. Great credit is due to Mr. Kalianaram Iyer, the Sub-Magistrate, who has done much in aid of the school.

There passed away at Secunderabad, on 3rd October morning, at the residence of her son, Mr. Dossabhoy Chinoy, Oxford Street, Mrs. Bai Manickbai one of the oldest ladies in the Parsee community at the ripe old age of nearly 87. The deceased was the senior lady of the Chinoy family, and was well known for her great benefactions, both public and private. Some three years ago she had a Parsee Temple erected at an enormous outlay and named after her, for the benefit of the Hyderabad and Chudderghaut members of her community. The deceased has lefIt a large family of sons, grandsons and granddaughters to mourn her loss. The funeral cortege left her son's residence at 4 P. M., and was followed by all the leading Parsis of Secunderabad.

Mr. Ramanbhai Mahipatram Nilkanth, the Secretary of the Widow Remarriage Association of Ahmadabad, writes to us :— "A widow Remarriage was celebrated at Ahmedabad on the 13th instant under the auspices of the Widow Remarriage Association.

Bai Lalita, daughter of Shivshankar Girjashankar, aged 20, resident of Ghadeshwar in the Broach District was married to Vyas Dhaneswar Motiram, aged 20, resident of Janor in the same district. Bai Lalita is Audich Sahasra Brahmin by caste. She had become a widow at the age of 19. Vyas Dhaneswar is Nana Chovisa Brahman by caste."

According to a Trivandrum correspondent, Mr. Nagamiah, the officiating Dewan, recently suggested to H. H. the Maharajh that Brahmin widows, in Travancore, who have no means of livelihood, should be allowed Rs. 3 per mensem in addition to the free meals given to them in the temple *agraharam.* The Maharajah, it is stated, declined to sanction this proposal.

We are glad to announce that the following donations have been made to the Calicut Girls' School:— Eripud Raja Rs. 100; The Hon. Rajah Vasudevan. Raja, Poomulli Namboodripad, Walluvanad Rajah and Mannarghat Muppil Nair Rs. 75 each and Mr. Vengayil Kunhi Raman Nayar Rs. 50.

Miss Letter has commenced a short course of lectures on Kindergarten principles and methods at Bangalore to the teachers of the various Girls' Schools of the city and the C. and M. Station, Bangalore.

A Ladies' Conference was held at Allahabad on the 27th of March, at which there were 60 ladies present. It was presided over by the Maharani Sahiba of Pastagarh. At this conference, the following three resolutions were made, (1) that greater attention should be paid to female education than it had hitherto received, and that more schools be opened to impart education to girls; (2) that the Purdah system which was resorted to as a matter of necessity under Mahommedan rule be relaxed, (3) that the age of marriage for boys be at 20, and for girls 15 years.

Mrs. Dasoibai, a Parsi lady of Bombay has gone to England with a jewelled cap to be presented to Queen Alexandra. The presentation has been arranged by Lady Lytton.

The Maharani's Female College, Mysore, is becoming popular. Hindu girls from the mofussil seek admission. A temporary hostel is arranged for housing the mofussil students. Lately several Eurasian girls were admitted.

Miss Victoria Mukerji has been awarded a gold Medal for securing highest marks in original composition in English at the recent B.A. Examination of the Calcutta University.

Mrs. Dosibhai Muncherji Koval, of Secunderabad, has contributed 7,000 rupees to the Dr. Jamasji Dispensary of Surat.

News and Notes.

Miss Helen Cannon, daughter of Speaker Cannon, is one of the most noted hostesses as well as one of the most cultured women in Washington. She is a firm believer in the higher education of women, a great reader, speaks several languages, which she learned during the years she spent abroad, is a splendid singer, and holds the records in the high official set for pedestrianism.

Mrs. Jessie Crowell Hitchcock, of Omaha, Neb., wife of a congressman who is the editor of the "Omaha World-Herald," and daughter of a former U. S. Senator and governor, states in the N. Y. *Sun* that after having suffered for years with a malady pronounced incurable, she applied to a Christian Science practitioner and was speedily cured. Although not a member of a Christian Science Church she says that if she were worth a million dollars she would gladly give it all to that cause.

Lady Henry Somerset, whose campaigns against intemperance have made her famous in two continents, has again aroused considerable discussion throughout England by her declaration that most of the cottages which one sees along the countryside are merely "white sepulchres," and that their insanitary conditions often drive their inhabitants to drink. This time, however, Lady Henry Somerset has the advantage of being able to quote from the investigations of Miss Constance Cochrane and her report to the National Housing Reform Association after making a special study of the homes of the agricultural poor.

Miss Rosetta Stone has been appointed the new superintendent of the Young Women's Hebrew Association of New York city, whose new dormitories for working girls, have just opened. The dormitories are a memorial and are known as the Cecilia Borg dormitories. Miss Stone was formerly the agent of the New York section of the Council of Jewish Women and as such made weekly visits to Bedford Reformatory for women and the House of Refuge for girls. She made the original investigation which led the Council to establish probation work as one of its activities, and in that way was the stimulus for the founding of the Lakeview Home.

Miss Anna Hubert, a teacher in the Seattle High School, is the first woman to climb the highest peak of the rugged and almost inaccessible Mt. Olympus, reaching an altitude of 8,250 feet.

Mrs. Emma B. Jenkins of Trenton has the reputation of being the greatest fighter against the Pennsylvania railroad who ever lived in New Jersey. She has brought four suits in the courts for damages to her property by smoke from passing locomotives, and Saturday she began a fifth.

Miss Julia A. Sears is the first teacher in the South to enjoy the benefit of the Andrew Carnegie foundation fund for teachers. Miss Sears has taught in the Peabody College for Teachers in Nashville, Tenn., for thirty-two years, and it is estimated that eleven thousand pupils have come under her instruction. She retires on a pension of £1,000 annually for life, and will spend the rest of her days in her old home in Fairhaven, Mass.

Miss Louise E. Crane has been appointed permanent secretary of the Mississippi division of Southern Cotton Association, with head-quarters at Jackson. She is the only woman official of this great planters' combine. For five years Miss Crane has managed a large cotton plantation, and she is in close touch with the affairs of the planters. She is twenty-six years of age. It is said that she prefers homespun garments, and makes her own clothes and knits her own stockings from the cotton grown in her own fields.

Miss Catherine Helen Spence, of Adelaide, known as "Grand Old Woman" of Australia, has lately published a very interesting book on "State Children in Australia." It is often said that South Australia has

the best system in the world for boarding out dependent children, and the death rate among them is extraordinarily low. The book is not only of value to all interested in poor children, but it is also full of valuable points for woman suffrage. It may be ordered from the Book Lovers' Library of Melbourne, Australia, postpaid, for 60 cents.

Miss Lucina Hagman, one of the school teachers lately elected to the Parliament of Finland, has been made president of its Committee on Petitions, to which, among other matters, all petitions in regard to education are referred. A number of the nineteen women members are serving acceptably on different committees, but she is thus far the only one who has been chosen president. This makes her a member of the "Council of Presidents," consisting of the President of the Chamber and its two vice-presidents, with the presidents of all the standing committees. A very interesting sketch of Miss Hagman's life, written by herself at our request, will appear in the Woman's Journal next week.

Miss Kate Cassatt McKnight of Pittsburg, Pa., whose death occurred last week, ran for school director in the Fifth Ward, Allegheny, and was elected for two terms, one following the other. She was one of the founders of the Civil Club. At the time of her death she was completing her fourth year as president of the State Federation of Women's Clubs of Pennsylvania. She was a member of the Colonial Dames of Pittsburg and a charter member of Pittsburg chapter of the Daughters of the American Revolution. Twelve years ago she became interested in the formation ot the Twentieth Century Club and was one of its charter members. She organized the Working Women's Club of Allegheny and was president of it for years. She was a prominent member of the Helping Society of Allegheny and of the Tuesday Musical Club. She had been prominent for years in the Consumers' League. She was also prominent in the Society for the Prevention and Treatment of Tuberculosis, of Allegheny County.

Mrs. Gow Wing laid the cornerstone of the Chinese Presbyterin Mission building on the old site in San Francisco last week. The occasion was one of such interest in mission circles and was given distinction by the presence of the Chinese imperial consul who delivered an address. Twelve years ago, Mrs. Gow Wing, as a little girl, laid the cornerstone of the first mission building.

Mrs. Marion L. Curran of Lake Odessa, Mich., has invented and received a patent for a cap for jelly glasses. It consists of two flat paper discs, the under one of the size of the top of a jelly glass, joined at the centre on a wire pivot. The under disk on which is printed the names of jellies, can be turned until the name desired shows through a slit in the upper disc.

Mrs. Mabel Loomis Todd, who is in Chili with her husband, Prof. David Todd, of Amherst, Mass. while helping him with his observations of the planet Mars, for which purpose he went to South America, is also preparing lectures that involve the study of the whole region of the early Inca civilization, relics of the present condition of Peru and Chili, and of life in the Pampas and the High Andes. Prof. and Mrs. Todd will photograph Mars, now nearer the earth than in fifteen years. Prof. Todd has made his first station at the great desert of Atacama, 3,000 feet above the sea.

Hon. Charlotte Knollys has served Queen Alexandra for forty-four years as bedchamber woman. The position is one of honor instead of servility. Miss Knollys is known as "The Shadow" because of her great faithfulness to the queen. She draws $3,500 a year salary from the Government and $1,500 from the queen's privy purse. Miss Knollys gave up the man she loved some years ago in order to continue to serve the queen and has never had any other love affair. She once saved the life of the queen by dragging her from her bed at a fire at Sandringham.

Miss Callie Babcock, of Milwaukee, daughter of one of the richest of Wisconsin's wealthy men, has decided to give up a life of luxury in order to become a missionary among the Coreans. Miss Babcock will soon leave her American home for the Far East. She was won to work among the Orientals by descriptions of the ignorance of the natives of the Hermit Kingdom, by a young Corean she met in Chicago, where she was interested in settlement work. She considered her future course for months, it is said, and though her family were astonished and grieved, she persists in her determination to devote her life to missionary work.

Mrs. Laura E. Cook, 55 years old, has built herself a house with her own hands. Sixteen months ago she bought a lot for $1,000 on a bleak hillside in Elmdale, Cal. She has transformed it into a scene of beauty with a terraced garden, flowers and shrubbery. She planned the house, laid the foundations, built the retaining wall, sawed and fitted the lumber, erected the chimney and put on the shingles. The place shows excellent workmanship, and she has been offered $ 5,000 for it, but will not sell.

Ann Shreeve, who lately died in England at the age of 89, had been 51 years to a day in the service of the Countess of Shrewsbury. The obituary announcement said she had been for 51 years the "friend and faithful servant of the Dowager Countess of Shrewsbury." Lady Shrewsbury seems to have had no trouble in keeping her servants. A maid who entered her service when the Countess was a girl of fourteen stayed with her till the infirmities of old age forced her to rest. Her cook also has spent a lifetime in her service.

Mrs. Benjamin Franklin Clyde has given a new building to the Protestant Episcopal Brotherhood of St. Andrew in Philadelphia for the use of the employees of the factories with which it is surrounded. It is three stories high, with a roof-garden, where games

and entertainments may be held on summer nights. On the ground floor there will be a restaurant, where workers may get meals at a moderate price, and a library and a pool and billiard-room. In the basement there will be bowling alleys and a modern gymnasium, with shower baths. It is good to see such advantages offered to young men, but it is to be wished that there were more for young women.

Mrs. Thomas F. Ryan, wife of the noted financier, has received the title of Countess from Pope Pius X. in recognition of her numerous benefactions. With unlimited means at her command, she is said to give away a million dollars a year in a practical and systematic manner, maintaining an office and a corps of clerks, who attend to the details of distribution. She has built one cathedral, five churches, numerous chapels, and two hospitals, endowed rooms in several hospitals, erected monuments to mark all of Virginia's battlefields, founded thirteen scholarships for boys and scholarships for poor girls at sixteen colleges, and has given generously to many other religious, educational and charitable institutions.

An entertaining story is told in the *New York Evening Post* of two women school teachers who for several years after taking pilgrimages to summer schools, at Chautauqua and abroad, with the result of beginning the school year worn out, bought an abandoned farm within a day's walk of the fashionable villas of Lenox. The agent was a woman who has made a fortune by buying and selling these farms.

The two teachers had saved $800. They bought a farm of 100 acres, with house, barn, shed, and a fine apple orchard at the top of a hill in a country of thickly-wooded hills, uncleared valleys and virgin lakes. One of them was a teacher of manual training, and with her experience they built an outdoor bedroom and made furniture, so that they only brought from New York two couch beds, mattresses, bedding and cooking utensils. Next, to have company, with the help of a farmer they converted the two sheds, into habitable shacks, furnished them in the same crude manner as their own apartment. and invited their friends in progressive order to spend two weeks with them, asking them to pay the extra expenses of their stay. They enjoyed picnics, rowing on the lake, hay rides, camp fires, fresh water swimming, singing college glees trips of exploration, botanizing, long tramps and climbs. An eight-mile walk took them to Lee, where they took the trolley to the foot of every considerable mountain in the whole Taghconic range. They camped one night on Greylock and one on Mount Everett.

Last year they sold the grass and apples off their farm for $150. This year they have had a farmer put in oats and a vegetable garden and expect to make a pofit. They now go back each summer with increased health and energy, instead of exhausted pocket books.

In the matter of female education in Japan, it is undoubtedly a surprise to find how far the land of the Rising Sun has gone ahead even of the most advanced nations of the West. Three decades ago, the lot of the Japanese woman was little better than that of the Indian woman of the present day. But to-day the nation's institutions for the education of its daughters—schools, colleges, academies and universities, may well be the boast of any country. The problem which we have yet to face and struggle with has already been solved by Japan. It may be interesting to know how it has worked out the gigantic task and how its present system of female education stands. It was in the early seventies that, for the first time, a number of girls were sent to America for their education. And their return marked a new beginning in the history of woman's position in Japan. The State took the matter up; and ever since then, Japanese pupils have gone year by year to England or America only to return as teachers. During the infancy of woman's progress in that country lady-teachers were imported from the West, and encouragement was given even to missionary bodies to found and conduct schools for girls. Thus, in the matter of female education, as in every other department of the nation's advancement, self-effort has been the key-note of all reform and attainment.

The system of elementary education is most extensively carried out in Japan. Every hamlet has its own school, provided by the State. And what is more, every child must be educated, education being compulsory. The course of elementary education is divided into ordinary and higher. Ordinary elementary education takes four years, and higher elementary education an equal number, except for those who wish to join higher schools which they may after two or three years. For every Japanese child, therefore, there are at least eight years of compulsory training to go through. These preliminary schools provide both for boys and girls, though the latter are classed separately to suit the convenience of teaching. And the percentage of girls attending these schools is really 90% of the whole girl population, the remainder being exempted under exceptional circumstances. Kindergartens are also established in many places to provide for the training of infants from the age of three to that of six, when they enter elementary schools. When elementary education is over, that of the high schools begin. There boys and girls separate. There are different schools for them as their courses of study are more or less changed. In these high schools, the course extends over another period of four years. And this general course is supplemented by another of two years for those who wish to pursue some special branch of study. The ordinary curriculum of the high School consists of Japanese language and literature, English or French, history and geography, mathematics and science, drawing and music, with knitting, sewing, training for domestic management, moral training and gymnastics. With the high School ends the ordinary course of female education. But for those who wish to prosecute still further studies there is the Female Training College of Tokio, which also trains lady-teachers for the high Schools. Here the course of study comprises pedagogy, ethics, literature, languages, history, geography, physics, chemistry, natural history, music and training relating to household management and family education. These constitute three distinct courses, literature, science and art, and the student may choose any. It may be observed that the college graduates every year over one hundred lady teachers. Besides these public institutions, established by the State, there are others

founded by private philanthropy and enterprise. To these may be added the Tokio women's University, the Academy of Music and various other institutions for the study of medicine, midwifery, nursing, painting and even agriculture, commerce and industry. Tokio alone possesses no less than 75 institutions for the purpose of female education. Some important bodies organised by ladies may also be mentioned. There are about 20 of them in Tokio, principal among them being, the Charity Hospital, the Society for Nursing, the Red Cross Society, the Ladies' Society for Orphans, the Japanese Ladies' Sanitary Society, and the Japanese Ladies' educational Society. It may be interesting to note that in spite of all these schools, colleges, academies and universities, the increasing aspirations of the Japanese women makes the supply of educational institutions yet insufficient!

In the Law School of New York Miss F. Edith Burning, aged 21, gained the highest honors by standing first in the class of 100 students, 96 of whom were young men. When she received the diploma she was cheered. She gets a prize of 100 dollars. This is the second time a girl won a Law prize. The first was Miss Alice Dillingham, of Eaglewood, N. G., in 1905. Among 86 persons who took the degree of Bachelors of Law last month at the Boston University, two were ladies, Miss Murphy and Miss Sandberg.

Miss Jeanes, of Philadelphia, aged 84 years, has set aside $ 1,000,000 for endowment, the income from which is to be applied for the establishment of elementary schools for Negroes in the Southern States. Her gift is the largest single gift of the kind aid for the negro race.

A garden party was given by Mrs. Roy, the acting Collector's wife on Wednesday, the 23rd Inst. at 5 P. M., to the Indian Ladies of Masulipatam. Long before the appointed hour, vehicles of all sorts and descriptions, conveying Indian ladies and children were seen wending their way towards the Collector's bungalow. The Indian guests were all welcomed by Mrs. Roy and were ushered into a large open space in front of the house where seats were provided. Mrs. Ennis, with her Camera, was seen photographing the guests then present. There were Brahmin, Vaisya, Sudra and Indian Christian ladies with children. Among the guests were noticed two are three Ranees of the adjoining Zemindaries. There were also Mrs. Penn, Mrs. Ennis, Mrs. Er es, Mrs. Choudri the District Surgeon's wife, Miss Jennings, Miss Hasted, Miss Loader, Miss Freeman and Mrs. and Misses Maiden. These ladies were freely moving among and chatting with their Eastern sisters. Inside the Shamiana were some Indian musicians rivetting the attention of some; a conjuror drew others by his tricks and performances. The Gramophone, which as a novelty, has been introduced into many an Indian house, produced some lively airs and kept the audience amused. The hostess who was flitting now here, now there and everywhere, provided all her guests with refreshments which the Europeans and Indians and Christians did ample justice to. Sweetmeats were given to all the Hindu children in a different place. Mrs. Roy, as she met her guests spoke a few kind words to every one of them. When the Washington lights were lit, the rich jewels and the laced sarees of the Indian ladies were glittering. Mrs. Roy herself was gracefully dressed in Indian costume, wearing costly jewels. It was a great wonder to some of the European ladies to see their Indian sisters bedecked in profusion. About 7 p. m. a maiden of 10 or 11 summers got upon a chair and read an English address to Mrs. Roy, to which the hostess replied in appropriate words and thanked the guests for the pleasure they had given her by their coming and making the gathering a decided success. Attar, pansupari and flowers were then distributed to each guest. Another Hindu young woman recited a verse in Telugu in honor of Mrs. Roy; and in a clear, loud voice thanked her on behalf of her Indian Sisters for the good entertainment which was cheered by a clapping of hands. A pleasant evening was thus spent by our Indian sisters of Masulipatam. Much credit is due to Pandit Nagasa Row Pantulu garu who was responsible for the arrangements.

THE LATE MRS. T. BANERJI.
(See Editorial Note.)